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THE ARCHBISHOP OF *CAMBRAY*'s PASTORAL LETTER CONCERNING *The Love of GOD.*

TOGETHER

With the Opinions of the FATHERS, on the ſame Subject.

Now done into Engliſh.

To which is added,

A Circular Letter, by *George Bull*, D. D. late Lord Biſhop of S. *David*'s; his Viſitation Sermon, and his Charge to his Dioceſe.

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THE PREFACE.

THE *great Character of the late excellent Prelate, the Author of the following Tract, is so very well known to all the learned World, that it would be superfluous to say any thing on that Head. It might, perhaps, seem requisite to say something concerning the Occasion and Design of his writing This*

Tract, but that too is unneceſſary; for the excellent Author, in his Letter to the Pope, *which follows this Tract, hath given an Account of it. The* Quietiſts *are a Sect of* Romaniſts, *not very different from our* Quakers; *and, in order to obviate their Errors, and thoſe of ſome other* Enthuſiaſts, *he wrote his* Maxims of the Saints, *and this* Paſtoral Letter: *The Reader will find the whole explained in his Letter to the* Pope.

THE

THE ARCHBISHOP OF *CAMBRAY*'s Paſtoral Letter.

FRANCIS, by the Grace of GOD, and of the Holy Apoſtolical See, Archbiſhop of *Cambray*, &c. To the Clergy Secular and Regular of our Dioceſe, Health and Grace in our Lord.

The Zeal GOD inſpires us with, for the Salvation of the Souls which He hath been pleaſed to commit to our Direction, will not ſuffer Us any longer to deferr communicating our whole Deſign and Intent in Our late

Treatiſe, entituled, *An Explication of the Maxim of Saints.* We conceive, we have not omitted any where to expreſs an Abhorrence of all ſuch Principles, as might give any Countenance to the Errors of Quietiſm. But foraſmuch as there have been made great Complaints againſt this Book, for theſe ſix Months paſt, we thought ourſelves obliged in Duty, to give you a ſhort Explanation of ſuch Paſſages in it, as have been underſtood by Perſons of great Learning, in a Senſe quite contrary to our own, till ſuch time as we ſhall be able to put out a new Edition of it, together with ſuch farther Additions, as may fully illuſtrate and clear all ſuch Paſſages, as have given any Offence.

Every Chriſtian is ſo far from being obliged to enter into any Diſputes and Controverſies, that it is his indiſpenſable Duty, to explain himſelf ſtill more fully, and uſe all Methods in order to content ſuch as are not ſatisfied with his former Explications. And a Biſhop is ſo far from being exempted by his Character from this Obligation, that it is, in a more eſpecial manner, his Duty to clear up a Truth, as being the Perſon to whom it is entruſted, and alſo in point of Charity, as being bound to ſuffer all things for the Edification of the Church. It is in this Spirit, dearly beloved Brethren, that I endeavour to lead you into the true Senſe and Meaning of thoſe principal Parts of my Book which ſeem to have given Offence to

ſome,

ſome, that ſo you may be able to confirm and eſtabliſh all Maxims of the pureſt Spirituality, and detect and root out all ſuch as may appear to countenance Illuſion.

The whole Plan of my Book may be conſidered under theſe two eſſential Points: The firſt proves, that Charity, the great Vertue ſo frequently inculcated in the Holy Scriptures, is the *Love of GOD*, independent of the Motive of Recompence; though *that* be deſired even in the moſt perfect Degree of Charity: The ſecond endeavours to give an Idea of a perfect Charity, where that Vertue being exalted into the higheſt Degree, animates all the reſt, and commands, and perfects all Actions, without taking away either their peculiar Motives or Diſtinction, yet in ſuch a manner, that the Soul in ſuch an Eſtate hath not any mercenary Affection or Intereſt, no deliberate meer ſelfiſh Love. This is in general the Deſign of the Book. Let us now conſider the Particulars.

Whatever is not contained in the ſacred Repoſitory of Doctrine, truſted to the whole Body of Paſtors, cannot be any Perfection, nay, muſt certainly be a prophane Novelty, and Myſtery of Iniquity. Therefore, my dearly beloved Brethren, you ought not to admit any ſecret and unknown Tradition to be the higheſt Perfection of Chriſtianity. This would be, as I have formerly ſaid, to deſtroy all Tradition by multiplying it: This would be, to nouriſh a Sect of Hypocrites in the

Boſom of the Church: This would be, to revive the Impiety of the *Gnoſticks* and *Manichees*: This, laſtly, would be, to ſap all the Foundations of Faith and Morality. Yet, in all our Labours, to raiſe pious Souls to the higheſt pitch of Divine Love, unto which all are called, we ought not to propoſe the Practice of the higheſt Perfection, but to ſuch Souls as truly thirſt after it: Which is alſo the Opinion of *Caſſian*. 'The Idea of this 'State, as it was only communicated to a few 'by the moſt ancient Fathers, ſo we intimate 'it only to a few, and thoſe ſuch as thirſt after 'it indeed.' S. *Clement* of *Alexandria*, before *Caſſian*, ſpoke of this prudential Reaſon, for not propoſing the moſt perfect ſort of Prayer, and Practice of the moſt ſublime Love, to any, but ſuch Souls as begin to be enlightned and raiſed. But he mentions not this as any ſecret *Noſtrum*, or any Practice not conformable to the publick Tenets of the whole Church. And we endeavour only to diſtinguiſh between the Way of the *Perfect* and that of Beginners, and ſhew more elevated Maxims of Perfection to ſuch as are capable of receiving them, as the Archbiſhop of *Paris*, and Biſhop of *Meaux*, Mr. *Tronſon*, and myſelf, have ſaid upon another Occaſion. We ought, nevertheleſs, to ſay to the Beginners, as our Saviour hath done, *You cannot bear it now; and*, to uſe S. *Paul's* Expreſſion, *feed them with Milk, and not with ſtrong Meat.*

Our

Our holy Faith informs us, that Hope is a ſupernatural Vertue. It may be in Sinners; and the Love of GOD, as our ſovereign and chief Good, which is called Hope, is in them a truly ſupernatural Love, and infuſed by the Holy Spirit. When I ſay, that Hope is infuſed into the Soul by the Holy Spirit, I would not be underſtood to ſpeak of Acts, for they are not infuſed, as the Schoolmen term it; I mean only, that a Diſpoſition is infuſed, and that the Acts are ſupernatural.

If we confound this Love with the natural Love of meer Concupiſcence, we ſhall derogate much from the Dignity of this ſecond Theological Vertue. And it was by way of Caution againſt this Error, that I divided it into two Degrees, and added different Definitions of the natural Love of meer Concupiſcence, and of the Chriſtian Hope which is ſupernatural. I have affirmed, that this Love is a Beginning of a Converſion to GOD. I have mentioned S. *Francis de Sales*'s Opinion, who ſays alſo, there is a great Difference between theſe Words, *I love GOD for the Good I expect from Him*, and theſe, *I I love GOD only for the Good which I expect from Him.* I have ſaid farther, that the Soul which hopes, begins to love GOD for Himſelf only. And it is plain, ſuch a Love as this cannot be natural, but proceeds from Grace. This ſupernatural Love, or Hope, is different, not only from all irregular Love of

cupiſcence, but alſo from all regular Love, which is only natural.

We muſt farther be very accurate, in diſtinguiſhing the Act of Hope from the State of the Perſon who makes it, and who is yet a Sinner. The Act of Hope includes a Love of GOD as our chief Good, and preferable to any other Object: But the State of the Sinner who hopes, is not a State wherein he prefers GOD even to himſelf.

Where I ſpeak of five Loves, I would be underſtood to mean only five States of Love. And I think my Book need only be opened, in order to ſee that this is my Meaning. All I have ſaid in the following Part of my Book, concerning the fourth and fifth Love, cannot be underſtood of States, becauſe I include, in each of theſe Loves, all the diſtinct Acts of all the Vertues requiſite for one whole ſort of Life. It is plain, therefore, that my five Loves are only five States; and, conſequently, that whatſoever I have ſaid concerning the reigning Motive of the Love of Hope, doth not relate to the Act of that Vertue, but only to the State of the Soul which hopes.. It is true, indeed, that the Soul which hopes, before it be arrived to a State of Chriſtian Juſtification, is as yet governed by the Motive of his own proper Intereſt; that is, is not eſtabliſhed in a firm Preference of GOD, to his own ſelf, although the Act of Hope includes in itſelf

ſelf a Love of GOD as of the ſupreme Good.

Thirdly, The moſt perfect Souls, far from ceaſing to hope for their eternal Salvation, hope for it more ardently than the leſs perfect Souls. For, as S. *Thomas* ſpeaks, *Love increaſes Hope*: For which Reaſon, it is perfectly unlawful to conſent to our own Reprobation, under any pretext of Conformity to the ſecret and unknown Decrees of GOD. For it is revealed, *That it is GOD's Will that we ſhould be ſaved*; and we ought always to conform ourſelves to this unalterable Rule.

Be pleaſed to obſerve, that ſpeaking of Souls, I have ſaid, They have only the Precepts and Rules of the written Law for their Direction, and actual Grace, which is always agreeable to that. I have ſaid farther, That the poſitive and written Will of GOD is the only fixed and unalterable Rule of our Wills, and all our voluntary Actions: Not but that we ought alſo to conform to whatever GOD in His good Pleaſure ſhall command, although that be not delivered or written; but the former was laid down as a Rule, becauſe there may be Illuſion in the manner of diſcovering ſuch a Will of GOD. To prevent all Danger from Illuſion, I would have no one, under any pretext, forſake the unalterable Rule of His revealed Will: Becauſe, as I have remarked, that Will of good Pleaſure, which GOD informs us of by His actual Grace, is always agreeable and conſo-

nant with the written Law. I have ſaid alſo, That His Will of Permiſſion is never our Rule; and, conſequently, that our Reprobation, which can never be founded, except on the permiſſive Will of GOD, becauſe of our final Impenitence, according to me, can never be the Rule of any of our Wills. I have ſaid farther, That the Soul, far from conſenting to hate GOD poſitively, can never conſent even indirectly to ceaſe to love Him one ſingle Moment. I add alſo, That the Director ought never to counſel or permit any one to believe poſitively, even through a free and voluntary Perſuaſion, that he is in a State of Reprobation, and that he ought no longer to deſire the future Promiſes out of a pure and diſintereſted Love. Here is the great Article of the Queſtion decided: Here is the laſt Proof of my whole Notion delivered clearly. After this, I leave the candid Reader to judge, whether this Author can be conceived to affirm, that Souls ought to conſent to their eternal Reprobation, only becauſe he ſays, 'Holy Indifference admits 'not only of diſtinct Deſires, and expreſs 'Requeſts, for all the Wills of GOD which 'are known to us, but alſo general Deſires 'for all the Wills of GOD, which are as 'yet unknown to us.' Theſe Wills of GOD, which are not known to us, cannot be contrary to his revealed Will concerning our Salvation, which, according to me, is our alone and unalterable Rule; and, therefore, can

can only concern the uncertain Events of this humane Life. How can any one conſent to his eternal Reprobation, that earneſtly deſires his Salvation, becauſe it is the good Pleaſure of GOD? as I ſaid a little above in the ſame Page. How can any one conſent to hate GOD eternally, when ſo far from conſenting to that, no one can conſent even to ceaſe from loving for one ſingle Moment? Or, how can any one conform himſelf to any unknown Will of GOD, for the Reprobation of his own Soul, when he hath no other unalterable Rule for his Conduct, but the reveal'd Will concerning our Salvation? How can any one conſent to his own Reprobation, when his ſpiritual Director ought not to ſuffer him even to believe he is in a State of Reprobation, and that he ought no longer to deſire the Promiſes of a future Life? How can any one conſent to his own Reprobation, when it is aſſerted, the permiſſive Will of GOD is never the Rule of our Conduct? and our Reprobation cannot be founded on any thing beſides the permiſſive Will of GOD, upon our final Impenitence? How can any one be an eternal Enemy to GOD, when he maintains Principles which will not permit him ever to believe himſelf abandoned by GOD, or to imagine he hath no more any Mercy towards him? Laſtly, How can any one wiſh himſelf to be eternally damned, when he loves himſelf in GOD, when he deſires and hopes for all thoſe gracious Promiſes

miſes he hath made, even for His Sake, and when he ceaſes not to endeavour after, and wiſh his own Salvation, inaſmuch as He is the Good, the Happineſs, and Recompence.

Not only the moſt perfect Souls deſire and wait for their Salvation, together with all thoſe Graces which are the Means for attaining unto it, but do farther alſo deſire it even upon this very Account, becauſe He is their Good: For we cannot deſire our own Salvation, as being a Thing which GOD deſires, and commands that we alſo ſhould deſire, for the Sake of His own Glory, without deſiring it upon this very Account, *becauſe He is our Good*; for it is for this Reaſon, that GOD deſires it Himſelf, and for which He commands us alſo to deſire it.

Therefore the proper Goodneſs of the Object, or the very Reaſon, *becauſe He is our Good*, doth really move and excite the Will of the Man. And the Conformity of it to the Will of GOD is ſo far from excluding the proper Motive of Hope, that it moſt evidently includes it. For it is eſſential to a Conformity to the Will of GOD, not only to will any Object, but alſo to will it, upon Account of the Portion of Good which GOD hath beſtowed on it, and becauſe it is conducive to our own chief End. And therefore we cannot but be firmly perſuaded, that its being our chief Good is the proper and eſſential Motive of Hope.

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It remains only to be enquired, whether our *Good* may be called our *Intereſt*. The Word *Intereſt* admits of two Acceptations: It may be taken either for any Object which is delightful or advantageous to us, or for that Inclination which we have to any ſuch Object, by reaſon of a Self-love, natural to ourſelves. According to the firſt Acceptation of the Word, any one may ſay as I have done, that Bleſſedneſs is our greateſt Intereſt. But if we conſider it in the ſecond Senſe, which is the more general and common in our Language, the Term *Intereſt* imports an Imperfection, inaſmuch as the Soul, inſtead of acting by a ſupernatural Love *for itſelf*, acts only out of a natural Love *of its own ſelf*; Which is extremely different from the ſupernatural Love of Hope: And it is for this Reaſon, that after having ſaid the Object is my Intereſt, I immediately ſubjoin, but there is no ſelfiſh Intereſt in the Motive. And indeed all perfect Souls deſire earneſtly their Sovereign Good, meerly becauſe he is ſuch, and not upon any ordinary mercenary Affection. Beſides, the Terms, *Selfiſh Intereſt*, or *Intereſt being the Motive*, clear up the Notion abundantly more than the ſimple Term *Intereſt*; and very plainly point out an imperfect Affection; there being a great Difference between ſaying, he follows his chief Intereſt, and ſaying, he follows any Object out of this Motive, that it is his chief Intereſt. Therefore, though in two or three Places of my Book,

Book, I have affirmed the chief Good is our Interest, yet I no where use the Term *Interest*, and subjoin to it *Selfish*, but to signify a natural Self-love, and mercenary Affection, such as the Saints call Selfishness. This must be carefully attended throughout all my Book, for the whole Sense of the Book turns upon the right Apprehending of the Import of this Term, and which I have used in the same Manner as the most approved Authors have done before me.

But not to be tedious on such an equivocal Term, let it be understood that *Interest* is essential to Hope, if we will understand by Interest the greatest Good: But if we only understand by Interest a natural and mercenary Inclination, we must observe, that such an Interest or Selfishness is not consistent with the Perfection of Saints. The Holy Virgin hoped all her Life-time, without ever being selfish or mercenary; from whence I conclude, that it is possible to exercise our Hope with its proper Motive, namely our chief Good, without its being excited by any selfish Motive. The natural Love, which I mention'd before, is bad when is is irregular, and is confined to our own Persons; and is good when regulated by right Reason, and conformable to publick Order: Yet is it still an Imperfection in Christians, when it is even governable and obedient to Order; or to use a softer Expression, it is a less Perfection,

as

as continuing still in the natural Order, and is inferiour to the other supernatural Impulse. This natural and deliberate Love of ourselves is acknowledg'd and taken notice of by almost all the Divines, and you will find it explained in the Words of St.* *Thomas*, and † *Estius*, at the Bottom of the Page.

We must farther remark, my dearly beloved Brethren, that I have attributed all that Vertue to the specifick Motive of Hope, that the Schoolmen before me have done. But I have not used the Word Motive, but chose rather to call it only the *Formal Object*, which is a Term of the same Import amongst the

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*---- *Amor autem sui----à caritate quidem distinguitur, sed caritati non contrariatur. Puta cum aliquis diligit seipsum secundum rationem proprii boni: ita tamen quod in hoc proprio bono non constituat finem; sicut etiam & ad proximum. potest esse aliqua specialis dilectio præter dilectionem caritatis, quæ fundatur in Deo, dum proximus diligitur ratione commoditatis, consanguinitatis, vel alicujus alterius conditionis humanæ, quæ tamen referribilis sit ad caritatem.* D. Tho. 22. q. a. 6. in Corp.

† *Licet timor ille ex amore justitiæ non procedat, sed tantum ex amore vitæ temporalis.----Ita nec peccare fidelem dum metuit Gehennam, & hoc metu facit opus legis nulla aliqui circumstantia suum actum sive internum sive externum depravante, licet non ex amore justitiæ timor ille, & opus inde subsecutum proficiscatur. Procedit enim ex amore quo naturaliter quisque sibi vult bene, & in genere felicitatem appetit.* Estius in Lib. 3. Sent. Dist. 34 Parag. 8.

School-

Schoolmen. Therefore upon my firſt laying down my Opinion, I have declared that the *Formal Object* of Hope is my Good, inaſmuch as it is my Good, according to this Reſtriction, and according to this formal Conception. Theſe are the principal Terms which I uſe in expreſſing that it is my Good, inaſmuch as it is my Good which doth really move my Will. The Term Motive is the only one which I have uſed in a Senſe different from what the Schoolmen have done. But I believe, after having eſtabliſh'd my Notion by ſuch abundance of equivalent Terms, I may be allowed to uſe the Word *Motive* to ſignify a Principle of Love, by which we act: And in this Senſe, it is very frequently uſed in our Language. We ſay of a covetous Man, that he ſpares out of a Motive of Avarice; and of an ambitious Man, that he engages himſelf in publick Affairs, out of a Motive of Ambition: Where by Motive is meant a Paſſion which moves the Heart. And after the ſame Manner we may ſpeak of ſeveral other Loves or Paſſions which excite and move the Will. When we are excited by a natural Love of ourſelves, we act upon a *Motive* of Self-Intereſt: But when we are excited by a ſupernatural Love, we act diſintereſtedly. This appeared to me to be the cleareſt Manner of expreſſing myſelf, and the beſt adapted to the Underſtandings of ſuch, as have not been accuſtomed to the School Divinity: And it was

to

to thoſe that I more immediately directed my Diſcourſe, in order to caution them againſt Illuſion, or Enthuſiaſm.

What hath been ſaid concerning Hope, may be applied to all the other Vertues: They ought always to preſerve their diſtinct Offices, and conſequently their proper Motives. That is very true, which I have ſaid after St. *Auſtin*, that perfect Love, which is Charity, is itſelf all Vertues. *Nihil omnino eſſe virtutem affirmaverim, niſi ſummum amorem Dei.* And it is in this Senſe only, that Charity is ſaid to be the Mother of all Vertues, according to St. *Thomas*. St. *Auſtin*, to what quoted above, adds alſo in the ſame Place, that the Vertues are ſpecify'd by the Variety of their Affections and Motives. *Ex ipſius amoris vario quodam affectu.* Theſe Motives of the Vertues, by being exalted by a ſuperiour Motive of the Glory of GOD and a diſintereſted Charity, are in no ſort leſs real or of leſs Force and Power to actuate the Will in this perfect Subordination.

This Doctrine is conformable to that contained in thoſe 34 Articles, which I formerly ſhewed the Archbiſhop of *Paris*, the Biſhop of *Meaux*, and Mr. *Tronſon*. I have ſaid in the 13th Article, that in the moſt perfect Life and Prayer, all the Acts of the inward Life are united in Charity alone, inaſmuch as that animates all the other Vertues, and commands their Offices. I have alſo declared, that this Union doth in no wiſe deſtroy

ſtroy the diſtinct Exerciſe of every Vertue. I have added alſo, that then we ſhall no longer deſire Vertue, *for our own Sakes*, that is, out of a Self-Intereſt, and a natural and mercenary Inclination, and that we ſhall practiſe all Vertues, without making any Reflexions upon their being ſo very conducive to our Self-Advantage and Profit. I have remarked, that the diſintereſted Soul doth not love out of a View of the *Self-Intereſt* of its Perfection, that is upon a Principle (as I borrowed the Expreſſion from *John de la Croix*) of ſpiritual Avarice and Ambition.

I have ſaid farther, that I endeavour only to retrench or cut off all Selfiſhneſs or ſpiritual *Intereſt* in the Vertues. I have farther explain'd myſelf in a very full and explicite Manner. *We reject not Wiſdom, but only the Selfiſhneſs, and diveſt ourſelves only of all Self-Intereſt in Wiſdom, as alſo in all other Vertues.* I exclude not Wiſdom from the Perfect, but that ſelfiſh Reflexion by which we aſſure ourſelves of being wiſe, and propoſe to uſe it only to ſelfiſh Ends.

The Difference, which I have made between the perfect and diſintereſted Souls, and the leſs perfect, which the Fathers have thought mercenary, and the Saints of the latter Ages called ſelfiſh; conſiſts in this, that the leſs perfect Souls, beſides that ſupernatural Love with which they love GOD, have alſo a natural and deliberate Love of themſelves, which creates a mercenary Affection

and

and Diſpoſition of the Will. This mercenary Affection, without poſitively influencing in any of the ſupernatural Acts, diminiſhes that Perfection of the Will, inaſmuch as the Will deſires the Good more purely and with greater Ardency, when the Soul loves only with a Love of Charity, than when ſhe loves with a Love of Charity and natural Love. On the contrary, the perfect Souls love only with a ſupernatural Love, which makes them deſire the Gifts of GOD for their own Sake. In the moſt perfect Life, all the Acts of inward Life are united in Charity alone, inaſmuch as ſhe becomes all the Vertues, animates them all, and commands their Exerciſe, to direct them to her own End and Purpoſe. The Reſult of all which is, that the Eſtate of imperfect Souls is mixed with two Loves, altho' the ſupernatural Acts of the Vertues have no Mixture. It farther reſults from hence, that the diſtinct Exerciſe of all the Vertues in perfect Souls, tho' the proper Motive of each Vertue be ſtill preſerved, is always diſintereſted equally with Charity itſelf, which animates and commands it. For according to the Doctrine of St. *Thomas*, the Acts of all Vertues, which are commanded by Love, aſſume the Nature of the Vertue which commands, without loſing their own. *Tranſit in ſpeciem &c. aſſumit ſpeciem.* Thus the Act of Hope, without loſing its own proper Nature or Motive, receives all the Perfection and Diſintereſtedneſs of that Chari-

ty which commands it. And this State of the moſt perfect Life, I have called an Habitual State of the moſt pure Love. I have frequently ſaid, this State is only habitual and not unchangeable, to expreſs that it is only the ordinary Manner by which the Will produces its Actions. This general Clauſe, and ſo often repeated in my Book, tempers all ſuch Places where there may be the moſt univerſal and unconditional Excluſions: Theſe Variations leave the State as they found it, only alterable, but do not actually change it. This State may admit of ſome incidental Acts of Hope and other Vertues, which are not commanded by pure Charity; but ſince almoſt all the Acts of this Life are united in Charity, as will be proved; they are alſo equally diſintereſted with Charity itſelf, which commands them, according to the Words of the Apoſtle, *omnia veſtra in caritate fiant.*

Charity, conſider'd as the third Theological Vertue, is always pure and diſintereſted, as being a Love which tends to GOD (a Being infinitely perfect in himſelf) and void of all Regard and Reſpect to any Good which may flow to us from Him. In the ſimple Act of Charity we love GOD for Himſelf only, and not upon the Motive of his being our Happineſs, although in all Acts of Hope we neceſſarily deſire GOD as being our chief Happineſs. Acts of Love or Charity may be more or leſs frequent, and that in a higher or lower Degree, but ſtill are of the ſame

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Specie or Kind, both in the perfect and imperfect Souls. When I call'd my fourth Love ſelfiſh Love, it was only to mark the State or Condition of ſuch a Soul to have ſtill ſome Remains of Self-Intereſt, or mercenary Affection, which ſometimes moves it, though its Acts of Charity are entirely pure.

If it were impoſſible to love GOD, excepting upon the Conſideration and Motive of our own Happineſs, thoſe Deſires of *Moſes* and St. *Paul*, inſpired into them by the Holy Ghoſt; the one, that *He might be blotted out of his Book*; the other, that he might be *Accurſed* for his Brethren's Sake; could not poſſibly have any true and real Senſe or Meaning. And we muſt change all thoſe Notions our Catechiſms inſtill into us, concerning perfect Contrition; we muſt reject all thoſe Sentiments concerning a diſintereſted Love, which fill ſo many Volumes of our canonized Saints, and condemn and cenſure a great many of our moſt grave Divines, who have always had this *Idea* of Charity. I conclude therefore, that Charity doth not make us ſeek Happineſs for ourſelves, by its own immediate and proper Acts, but ſtirs up frequently the moſt perfect Souls to deſire it, by exciting, animating, and commanding all Acts of Hope.

If I have affirmed the Love which I call pure Concupiſcence is Preparatory to a juſt and perfect Love, I have added preſently, *by its keeping a Balance of Power between our Paſſions.* And farther in order to explain how

his may be ſaid to be preparatory, which hath nothing poſitive and real, but only removes the Obſtacles of the more impetuous and violent Paſſions: I have ſubjoined, *it teaches us Prudence to know our true Good*; and I borrowed the Thought from St. *Bernard*, who aſſures us, that it teaches us the Prudence to know what we may expect from GOD. *Amat ergo jam Deum, ſed propter ſe interim adhuc, non propter ipſum; eſt tamen quædam prudentia, ſcire quid ex Dei adjutorio poſſis.* I have not ſaid it is a real Beginning of juſt and perfect Love; for that, according to the Doctrine of the Council of *Trent*, proceeds only from Grace. Laſtly, I have only declared that it ſuſpends our Paſſions, and puts us in a Condition of hearing with Calmneſs the Word of Truth.

I have ſaid after St. *Auſtin*, whatever doth not proceed from a Principle of Charity, proceeds from a Principle of Concupiſcence; in which Paſſage of my Book, I did not mean by Charity, all regular Love conſider'd in its whole Extent, nor by Concupiſcence every particular Kind of Self-love; and I uſed this doubtful Manner of expreſſing myſelf but once, and that with a View to St. *Auſtin*'s Words. It is true, that Self-love, though it be good when duly regulated, becomes the Root of all Vices, when it is not under any Rule or Government. And inaſmuch as the whole Scheme of my Book endeavours to cut off all Self-Intereſt and mercenary Affection, all natural

tural and deliberate Love of ourſelves, which is an Imperfection, though it be not a Sin, there can be no one who deſerves leſs than myſelf, to have an Imputation of denying a Difference between Charity, the great Theological Vertue, and a vicious Concupiſcence.

The higheſt Inſtances which the Saints have mention'd of their own Experiences, may be reduced into the following Doctrine.

All Suppoſition, which ſome Souls are ſaid to make, that they are condemned to eternal Torments, notwithſtanding they deſire to perſevere in the Love of GOD, is impoſſible. I have ſaid the ſame.

2. The Perſuaſion which Souls ſeem to have of their being condemned to eternal Torments, is not indeed at the very Bottom of their Heart. That which they ſeem to diſcover in themſelves contrary to GOD, is not really ſuch, but only to Appearance. The Impreſſion of Deſpair is involuntary: It is a Conviction not true and intimate, but only in Appearance. It is not a true Perſuaſion, but a ſeeming one. The Soul in ſuch a Caſe only loſes its Taſte and Reliſh of Good, its comforting Heat and affectionate Warmth, its ardent Acts of Religion and Vertue, and that Certainty and paſſionate Reflexion, by which he enjoys the Teſtimony of his Faith in his own Heart. Truly ſpeaking, this Soul makes a wrong Eſtimate of its own Condition. They do not indeed believe, but only imagine that they are Enemies to GOD, as thoſe Scrupu-

lous Souls which we meet with every Day, and the only Difference between these Souls is only in the Degrees of Scrupulousness. This is all a disturbed Imagination, which GOD sometimes permits the most ardent and enlightened Souls to be afflicted with, in order to take away from them all Trust or Confidence in their own selves.

Let it be observed, that in the ordinary State, the more exalted Souls can offer a Sacrifice to GOD, which is only conditional concerning their own Happiness; inasmuch as that is only a created Good, without ever renouncing their divine Love. And such are those Desires of *Moses* and St. *Paul*; such are the Dispositions of the *Gnostick*, or perfect Contemplative of St. *Clement* of *Alexandria*; such are all those of perfect Christians, according to the Opinion of *Gregory* of *Nazianzen*, and of St. *Chrysostome*, and of St. *Austin*, of *Cassian*, of *Theodoret*, of *John* of *Antioch*, of St. *Isodore* of *Pelusi*, and of *Photius*, who quotes the Words of *Eulogius* Patriarch of *Alexandria*, of *Theophylact*, of *Anselm*, of *Hugo de* St. *Victor*, of St. *Thomas*, of Cardinal *Tollet*, of *Estius*, of *Sylvius*, and of a great Number of others the most celebrated Divines. We find also in the History of the Persecution of the *Vandales* in *Africk*, an Instance of a Martyr, who made such a conditional Sacrifice of himself even in the Sight of his Torments. He said, *I would suffer the Loss of eternal Glory, if (which is utterly impossible) God could be more glorify'd thereby*; without losing

ſing his Love of GOD by actually undergoing an eternal Puniſhment.

There is one more Caſe wherein this Paſſion is carried to the higheſt conceivable pitch, wherein the Perſon ſpeaks not in any conditional Terms, as thoſe before were, but in an abſolute Form; wherein he ſays not, *I would ſuffer it*, but abſolutely *I wiſh to ſuffer:* And thus, for Example, the pious *Angelo de Poligny*, and S. *Francis de Sales*, (whom I have made ſuch honourable Mention of before) have ſpoken. In the firſt Caſe, where the Sacrifice was only conditional, it did indeed reſpect only what the Divines call the Formal or Created Beatitude, conſidered as ſeparate from Divine Love: But in the ſecond Caſe, the Terms are in the moſt abſolute Form, and import not a Sacrifice of Beatitude, even the Created, but of our Self-intereſt in Eternity. And I find the generality of my Readers have either not obſerved or not attended to this Diſtinction, though I have been very careful in laying it down; and here I muſt deſire you to recollect what I have ſaid above, concerning the Term *Intereſt*. I never uſed the Word *Intereſt* when I joined *Selfiſh* to it, but to ſignify a Complacency in, and Natural Love of ourſelves, or mercenary Affection: If by *Intereſt* the chief Good was underſtood, ſuch a Sacrifice of that, would indeed be an Act of true Deſpair, and the Height of Impiety: But inaſmuch as no more is underſtood by *Intereſt*, than a Natural

Love of ourselves, it follows plainly, that such an absolute and unconditional Sacrifice is meant only, of our Complacency in, and Natural Love of ourselves, in which consists the Selfishness of those Souls which are as yet mercenary. This mercenary Affection, this Selfishness, which all the Ancient, and the more latter Saints, describe as an Imperfection which we ought daily to mortify and suppress: This, I say, may be absolutely sacrificed, though our eternal Salvation ought never to be. We may offer to GOD an unconditional Sacrifice of an Imperfection, and consent to part with a Complacency in ourselves, which is indeed so very natural to us; though we can in no wise ever consent to a Deprivation and Loss of the promised future Goods. The Soul, therefore, is only willing to persevere in a Love of GOD, notwithstanding it should be deprived of all sensible Supports with which a mercenary Affection would sustain itself. And this is a very *great Sacrifice*; for the Soul abandons all Resource, and depends entirely on Grace only, which offers not any sensible Comforts to it. And it was for this Reason that I said, The Soul loses only all selfish Reflexions on Eternity, but not in any sort her disinterested Desire of the future Promises. The highest Pitch of this Love can go no farther, than the taking away of all sensible Supports, and leaving no more any Regard to meer Self-interest.

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I have ſaid alſo, That the Soul in this Eſtate preſerves in its higher Part, the *Will*, a perfect *Hope*, that is, an ardent Deſire of the Promiſes, unmixed with any Selfiſhneſs. It is plain, thoſe things cannot be underſtood to be ſacrificed, which we perſevere to deſire more than ever; ſince then, according to me, the Promiſes or future Goods are ſtill deſired, none of the promiſed Goods can be ſuppoſed to be ſacrificed, but our Self-intereſt only. Our eternal Salvation is the promiſed Good, which is then more deſired and endeavoured after than ever; and the only thing which I would extirpate out of the Mind, is Self-intereſt, which ought never to be confounded with our Salvation. I every-where preſerve a perfect Hope or diſintereſted Deſire of the Promiſes; nay, inſiſt upon it, in that Article wherein I cenſure and condemn them who would endeavour to ſhew, that ſuch a Sacrifice of all Self-intereſt takes away and deſtroys all Hope or Deſire of the Promiſes.

It would, indeed, be a moſt palpable Abſurdity and ſtrange Contradiction, to affirm in the ſame Article, that we ought to renounce our own eternal Salvation on one ſide; and on the other, that we do deſire and endeavour after it more than ever. Is it not more eaſy and candid to attend to the Terms of an Author preciſely? Is it not more reaſonable to think that I ſhould inſiſt every-where, that eternal Salvation ſhould be de-

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ſired without any Self-intereſt or mercenary Affection; and that I would have only this imperfect and natural Affection, in which conſiſts Self-intereſt, to be ſacrificed, and not our eternal Salvation, which I have declared it to be my Faith that we ought always to deſire. This is the only way to reconcile me with myſelf, and, conſequently, to find out the true Senſe of my Book.

It is true, I have ſaid that a Paſtor may permit a Soul to make a Submiſſion, and acquieſce in the Loſs of his own Self-intereſt, and in a juſt Condemnation from GOD. But it is plain, from my joining Condemnation to Self-intereſt, that I reſtrain it to that Self-intereſt. Such a Soul, as yet conceives itſelf to be an Enemy to GOD, through it ſins, and therefore ſides with GOD againſt itſelf, and ſays, *my Sin is ever before me.* But, can any one be ſo unfair as to impute this to me as my Opinion, that the Condemnation of his Sin, in which that Soul acquieſces and ſubmits to, is its eternal Reprobation? Let them but only read the Words which immediately follow thoſe, from whence they form their Objection: They are theſe. 'But he 'ought never to counſel or to permit him to 'believe abſolutely through any free and vo-'luntary Perſuaſion, that he is reprobated, and 'that he ought no longer to deſire the Promi-'ſes with a diſintereſted Affection.' A ſimple Acquieſcence in the juſt Judgment of GOD can never be an Acquieſcence in our Reprobation;

bation; because, I have never permitted any one to believe the Promises are lost, since I frequently declare, he ought always to desire them. A Soul troubled with an inward Compunction, imagines he perceives GOD stirred up, and irritated against him, as *Job* did when he said, *Quasi tumentes super me fluctus, timui Deum, & pondus ejus ferre non potui:* And I have used these Words of the Holy Man, and translated them thus; *He saw the Wrath of GOD enflamed, and hanging over his Head, like the Waves of the Sea, ready to drown him.* Yet it is not doubted but the great Saint persevered in his Hope: He, notwithstanding, cries out, *The Indignation of the Lord drinks up my Spirit, and the Terrors of the Lord fight against me.* Nay, he goes on farther, even to a Representation of such an Impression of Despair as I spoke of: *So that my Soul chooseth Strangling and Death rather than Life. I loath it, I would not live alway: Let me alone, for my Days are Vanity. How long wilt thou not depart from me, nor let me alone till I swallow down my Spittle? I have sinned, what shall I do unto Thee, O Thou Preserver of Men? Why hast Thou set me as a Mark against Thee, so that I am a Burden to myself?* Without doubt he thought he spoke true, when he spoke thus against himself; but this involuntary Impression of Despair is exceeding different from true Despair. Despair is a deliberate Act, and the most consummate Impiety; it is an Act of the Will, followed

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and consented unto by the Understanding; but the *Impression* of Despair is only in the Imagination: And it is therefore involuntary, because the Understanding hath no share in it, and ceases not to hope still, notwithstanding this Impression. Therefore, to confound the Impression of Despair with Despair itself, would be to confound the Imagination with the Will, and the Temptation with the Sin itself. The Word *Impression* always implies some Sensation or Idea impressed on the Mind, without its previous Consent. And it is in this Sense that S. *Francis de Sales* saith, *That he bore for a long time in his Youth, an Impression of Reprobation and an Assurance of certain Death.* But this was by no means a true and voluntary Persuasion of his eternal Reprobation; this was no Act of true Despair. Thus also the Bishop of *Meaux*, who hath occasionally mentioned these Words of the Life of S. *Francis de Sales*, approves of them, and addeth farther, *That the famous* Ursulina, *who is called the* Theresa *of our Days, and of the New World, in a lively Impression of the inexorable Justice of GOD, condemned herself to eternal Torments, and offered herself, that the Justice of GOD might be satisfyed; provided only,* said she, *that I may not lose the Love of GOD, and GOD Himself.* This Impression of inexorable Justice is not an absolute and voluntary taking of this Justice, but a simple Sensation which is impressed on the Soul forcibly, and without any real Consent

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and Perſuaſion of the Underſtanding. It is of no conſequence to ſay, theſe Notions are very fine, ſubtil, and difficult to explain clearly: It is allowed they are ſo; and that they muſt be in the general conceived, without a diſtinct and full Comprehenſion, is allowed even by the very Saints who have moſt approved them; juſt as we believe abundance of natural *Phænomena*, which we are not able in any ſort to explain, nor demonſtrate the exact Manner how they are ſuch.

The Soul, when it is in exceſſive Pain, imagines itſelf to be guilty, and perceives GOD juſtly angry with it; it undergoes, at the ſame time, the Horror of its imaginary Sin, and the apparent Wrath of GOD, whom it loves, and for whom the Soul turns even againſt itſelf. This Condemnation is no more than GOD's Oppoſition to Sin, and GOD's Anger thereupon, which every Sinner ought to have a juſt Impreſſion of. But ought he, according to me, to give himſelf up entirely to his Wrath? Nay, I inſiſt upon the quite contrary exactly, that he ought always to deſire the Promiſes with diſintereſted Affection. Is not this to deſire, that GOD would not ſnatch us away in his Anger, and to fly to the Promiſes, that is, the very Mercies of our heavenly Father. Nay, farther, I have declared in that very Article, which is noted for falſe, that no one ought ever to believe that he is abandoned by GOD, or that He hath no longer any Mercy for

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us, but on the contrary, that we ought always to desire it sincerely.

Lastly, I have said, that this Sacrificing our Self-love and entire Acquiescing, generally conduces to keep the Soul in Peace, and calm the Temptation, which is intended only to purify our Love of GOD. It is also my Opinion, that such Acts as these ought never to be instilled into the Mind, or permitted, excepting in Matters of great Moment, and upon the last Necessity. Where-ever the Affliction of the Soul can be removed by ordinary Means and Methods, we ought not to use this great one. And therefore I have precaution'd that this Act is not to be used but when the Soul is oppressed with some invincible Trouble, and which cannot be expelled by any other Means, which may have been tried to calm it.

I have said in my 33d Article of *Issy*, that we instill into troubled Souls and such as are truly humbled, an entire Submission and Consent to the Will of GOD, though by a most false Supposition they should imagine, that instead of those Goods which He hath promised them, He should for His good Pleasure keep them in eternal Torments, yet without their being utterly deprived of His Grace and Love. This is an Instance of the most perfect Abandoning of Selfishness, and of the most pure Love the Saints have practised, and which by the peculiar Grace of GOD may conduce very much to the Benefit of Souls truly perfect.

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Here then is an Act of perfect Abandoning of Selfiſhneſs, and of the pureſt Love, and which may be advantageouſly practiſed by troubled Souls, and conſequently may be of great Uſe to heal their Pains, and calm the Temptation.

Thus alſo we ſee that St. *Francis de Sales*, having for a long time ſuffer'd an Impreſſion of Reprobation, and as it were an Aſſurance of certain Death; he would be at laſt neceſſitated by the rude Shocks of his Torture to come to this fearful Reſolution, that ſince in another Life he muſt be deprived of loving and of ſeeing GOD, ſo worthy to be loved and ſeen, he will notwithſtanding as long as he lives upon Earth do his beſt to love Him with all his Strength and with all his Soul. This impoſſible Suppoſition would occaſionally produce an Act which would deliver the Saint; ſince the Author of his Life ſays, the Devil, vanquiſh'd by ſuch a perfect and diſintereſted Act of Love, would quit his Ground, and leave him. Thus is it that ſuch a diſintereſted Act, wherein we ſacrifice all mercenary Affection, which ſpiritual Writers call Selfiſhneſs or Self-Intereſt, conduces much to appeaſe the Soul, and calm a Temptation, which is permitted by GOD only to purify our Love.

I have explained that by Indifference, I mean only Diſintereſtedneſs of Love: And beware, my Brethren, of concluding from the meer Term Indifference, that I ſhould affirm,

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we ought to be indifferent in our Deſires of our eternal Salvation. A Diſintereſtedneſs of our Love excludes only, intereſted or mercenary Affection. As for our Acts of Hope, and Deſires of the Gifts of GOD, which are commanded to be ſought for out of Love, and which proceed from the pureſt Love; theſe, are ſo far from being excluded, that they ought to encreaſe in Proportion as our Love encreaſes. Can any one love with a moſt perfect Love, that with which he loves GOD himſelf, and not deſire the chief Good, the only neceſſary Thing? Such an Indifference as would exclude either intereſted or diſintereſted Deſigns for our Salvation, would quite deſtroy the very Nature of Love, which ought always to make us dear to ourſelves, for the Sake of GOD; would quite extinguiſh all inward Life; would be a moſt brutal and monſtrous Deſpair. We may eaſily ſuſpend our Deſires for future Events, which, as the Schoolmen ſpeak, depend upon the good Pleaſure of GOD, but we can never ceaſe to deſire thoſe good Things which the Will of GOD hath revealed to us by His divine Law. Beſides it is certain, even from our Faith, that GOD deſires the Salvation of us all, and would have us alſo believe ſo. And no more is aſſerted, than that we may deſire with the ſame Diſintereſtedneſs the Things which are manifeſted to us by GOD's Providence and thoſe revealed in the Scriptures. If it is laudable to deſire with perfect Diſintereſtedneſs the inferiour

our Goods of this Life, by how much ſtronger a Reaſon ought we to deſire with perfect Diſintereſtedneſs the Sovereign Good. But, in order to be perfectly informed by the moſt deciſive Strokes in my Book, with how much Horror I have rejected an Indifference or Suſpenſion of our Deſires for our eternal Salvation, there need only to be read that which I have ſaid, concerning the indiſpenſable Neceſſity under which we are, of loving ourſelves; and for the Want of which we ſhall fall into what the *Manichees* call an impious Hate of our own Souls, by ſuppoſing an evil Principle or Nature in Things contrary to Order. Again, can any one love himſelf, and not deſire the chief Good, the One neceſſary Thing? Let us therefore, my Brethren, love ourſelves, but not with that natural Love which is meer Self-intereſt, but with that by which we love ourſelves in GOD, and for GOD, and which makes us, without ceaſing, deſire for ourſelves all the Gifts of our heavenly Father. *Ipſum amemus* (ſays S. *Auſtin*) *propter ipſum, & nos in ipſo tamen propter ipſum.* I have concluded, that an Indifference or abſolute Suſpenſion of Deſire of the eternal Goods ..... doth entirely deſtroy Chriſtianity, nay, indeed, Humanity itſelf; and that no Words could ſufficiently expoſe ſuch a monſtrous Extravagance.

Beware, my Brethren, of permitting any one to inſtill into the faithful Souls, any Notion of a Dereliction, or of their being aban-

doned by GOD; or that these should cease to desire, or ask earnestly of GOD, together with the whole Church, all those Goods, spiritual and temporal, which are included in that general Petition for our *daily Bread*, and which are, in particular, expressed in the Publick Offices of the Church. The *Gnostick*, or perfect Contemplative of S. *Clement* of *Alexandria*, according to that Father, forms all such Desires and Prayers as intreat for temporal as well as spiritual Goods, though he be advanced to the very ideal Point of Perfection, and joins in the same Prayers and Petitions with other less perfect Souls in the Congregation of the Faithful. These are the Words of that Father; * *The* Gnostick *therefore, together with those who have but newly embraced the Faith, prays for those Things which are requisite for them.* He that loves himself only by that exalted Charity, or same Love with which he loves his Neighbour for GOD, and in GOD, doth not love himself less than he who loves himself with a natural and mercenary Love only, and without the perfect Love of Charity. By how much a more perfect Love you love yourself, the more you desire all true Goods: You desire even all the temporal Goods, according to the Method of GOD's Providence, and without any Impatience and Inquietude in this State; by how much a greater Reason should you desire all the spiritual Goods conducive to Salvation,

* Strom. L. 7. Pag. 728.

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which is the Conſummation of the moſt perfect Love? The moſt perfect Soul deſires and prays for, together with the whole Church, all thoſe Goods which leſs perfect Souls petition for; all the Difference between them is in the Affection with which the Will deſires, and not in the Object itſelf. The perfect Soul is ſo far advanced, as to deſire all Goods with the pure Love of Charity; but the imperfect deſires them only with a natural, or mercenary, and intereſted Love. I have ſaid, That all Perfection may be reduced to this habitual State of pure Love. Thus have I cut off all natural Love of ourſelves, to bring the Soul to love itſelf with the Love of Charity only. And I have added farther, That this Love produces in the Soul, with a peaceful Diſintereſt, all that the other mixed Love doth, together with ſomething of Impotence and Selfiſhneſs. In one word, Selfiſhneſs is and ought only to be excluded in the Exerciſe of perfect Love; but as for any thing elſe, they poſſeſs it in a greater Meaſure than the generality of the Faithful. Conclude therefore, my dear Brethren, that all the truly Perfect make, more frequently than the Community of the Juſt, all Acts of Deſire and Petitions for the Gifts of GOD, though it is without any intereſted or mercenary Affection: Conclude alſo, that any ſuch Indifference or Abandoning as would hinder ſuch from making with a diſintereſted Peace, all thoſe Petitions of the Church in which

we ought always to unite ourſelves, would be, as I ſaid, ſpeaking of Blaſphemy, contrary to the Words of Scripture, and the Prayers of the Church, which are filled with Petitions and Deſires: This would be to excommunicate one's own ſelf, and put one's ſelf out of a Condition for ever, of being able to pray either with Heart or Mouth in the Congregation of the Faithful.

We would only have excluded from the State of perfect Souls all inquiet and urgent Activity, which was alſo cut off by the 13th of our Articles at *Iſſi*; wherein I have declared, That we ought always to ſuppoſe Grace to be preſent, although we ſhall not be able to perceive its diſtinct Energy upon us Inaſmuch as it doth not at once, and in every Moment, produce in us all different Diſpoſitions, but only at Times, and ſucceſſively. I have ſaid, We ought not to be impatient to have, in a moſt ſenſible and comforting manner, thoſe Diſpoſitions which Grace doth not produce juſt at that Moment. Laſtly, I have declared by an *urgent Activity*, to be underſtood, a full and entire Cooperation of all the Forces of the Soul, to uſe all its Grace at every Moment, and in ſo doing, to prepare itſelf for a future Grace hereafter; it is part of our Faith to believe, that every one ought always to urge and excite himſelf always, and at every Moment to uſe all the Grace which is given him.

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Reflexions have nothing imperfect in themſelves; nor are they troubleſome, but when Souls conſider themſelves with Impatience, and afflict themſelves. Theſe are my Words: And otherwiſe, all Acts of Reflexion are equally perfect with direct Acts, becauſe their moral Perfection proceeds from the Fidelity of the Soul, to fulfill the Working of Grace. We muſt make direct or reflex Acts, according as our own Neceſſities require, or our Duty, or the Working of Grace, ſhall incline us to the one or the other. And you may obſerve that I have ſaid in my Book, *That the moſt exalted Souls, by cutting off all inquiet and urgent Reflexions, which proceed from Self-intereſt and mercenary Affection, reflect always with Tranquillity.* Theſe are my own Words. GOD often, by His Grace, inſpires into the moſt perfect Souls, very uſeful Reflexions upon His Deſign in them, and upon paſt Mercies, which He makes them praiſe, or upon their Inclinations, which they are to give an Account of to their Directors. And this Inſpiration, which I ſpeak of, is no more than the common Working of Grace in all the Faithful.

Many Saints have ſpoken of the Separation of the ſuperiour Part of the Soul from the inferiour, and in that I have only followed them: I have not ſuppoſed this to be an entire Separation; this would be ſupernatural, miraculous, and contrary to the State of pure Faith, which I always ſuppoſe. Upon

this Account I have condemned them who say, that this Separation is entire, inasmuch as the Union of the superiour Part with GOD doth not sensibly affect the inferiour. And, therefore, all the Irregularities of the inferiour ought not to be imputed to the superiour. It would be mighty weak to engage the inferiour Part in Reflexions, and the superior in direct Acts, as some Persons have been pleased to conceive of me. The inferiour Part consists of the Imagination, and the Senses; but the Imagination is incapable of reflecting. The superiour Part therefore only reflects, which consists of the Understanding and Will. According to my Book, the Separation of the two Parts consists only in this, That the inferiour Part is subject to be troubled and disturbed, while the superiour Part is peaceful and calm. But, inasmuch as this Separation is never entire during Life, there always remains Communication enough to make the superiour Part responsible for all that is transacted in the inferiour Part, with respect to all such things as are esteemed voluntary in the ordinary Course of Life. By this absolute and vigorous Rule, I thought I had prevented all that might be apprehended from Illusion, contrary to Purity of Manners. By this I have made the Soul equally accountable for all Actions, both in *Experiences*, and without *Experienees*. It is certain, that the *Cime*, or fine Point of the Soul, which S. *Francis de Sales*

Sales mentions, conſiſts in direct Acts. But, according to the ſame Saint, the ſuperiour Part of the Soul doth not only import this *Point*, but comprehends alſo all Acts of Reflexion, without being capable of having a ſenſible Teſtimony of his Hope. This S. *Francis de Sales* expreſſes after this manner: * 'Although ſhe (*ſpeaking of the Soul under Puniſhment*) have, indeed, the Power of believing in, hoping in, and loving GOD, 'and doth truly ſo, yet hath ſhe not the 'Power of diſcerning throughly, if ſhe doth 'believe, hope, and love GOD, becauſe her 'Affliction doth ſo wholly ſeize her, as not 'to permit her to make any Reflexions on 'herſelf, to diſcover what ſhe doth: For 'which Reaſon it is, that ſhe imagines, that 'ſhe hath neither Faith, Hope, nor Charity, 'but only Phantaſms and unprofitable Impreſſions of Vertue.' The ſame Saint ſpeaks in another place, † 'That ſacred and 'holy Reſt is in the Body of the Soul, in the 'moſt fine and delicate Point of the Spirit: 'And this Reſt is not ſoft, and tender, or 'ſcarce at all ſenſible, although it be true, 'unconquerable, and exceeding loving, and 'ſeem to have retired to the fine Part of the 'Spirit, as to the moſt fortified Part of a 'Caſtle, where it continues valiantly, notwithſtanding all the reſt be oppreſſed with 'Sadneſs; and the more Love in this Eſtate

* Am. de Dieu, l. 9. c. 12. † *Ibid.* l. 9. c. 3.

'is deprived of all Support, and abandoned 'of all the Succour and Assistance of all the 'Faculties and Vertues, the more valuable 'is it for preserving its Fidelity inviolable 'under such Difficulties.' And here give me leave to ask the Reader, whether these Words, *Love referred to the fine Part of the Spirit, as into the most fortified Place of a Castle, notwithstanding all the rest be oppressed with Sadness, and abandoned by all the Vertues, &c. insomuch that it imagines it hath neither Faith, Hope, nor Charity,* doth not express this Notion after a much more strong manner than I, when I suppose a Separation, but not entire, between the superiour and inferiour Parts of the Soul, that is, between the Imagination and Senses on one side, and the Understanding and Will on the other side, in which the Will doth not consent to the Affliction of the Imagination; and the Imagination is not at all comforted by the Peace which the Understanding enjoys.

Contemplation is an Exercise of pure Love, but not the only Exercise; pure Love exerts itself also in Acts of distinct Vertues. I have farther added, That a Soul filled with sure Love, in Obedience to its Director who would try it, ought to be as ready to meditate as Beginners, and to contemplate as Cherubims. Meditation itself may sometimes be a true Exercise of the most disinterested Love. All the Faithful are called to Perfection;

ction : but they are not all called to the ſame Exerciſes and Practice in Particulars of the moſt perfect Love. With reſpect to thoſe whom GOD draws in a more particular Manner to the Exerciſe of Contemplation, they muſt be permitted to go on according to the Working of the Grace which is in them, after it hath been well experienced, and after ſuch a Manner as not to inſtill into them any Preſumption or vain Compliance ; but as a Biſhop advances a Deacon to the Order of Prieſts, without permitting him to believe himſelf perfect.

The paſſive Eſtate, according to my Book, is no more than a State of diſintereſted Love, wherein Charity commands and animates all the Vertues, directing them all to her own End. And all the Vertues are exerciſed by the moſt ſimple and uniform Acts, without Inquietude, without Urgency, but with all the holy Mildneſs which the bleſſed Spirit of GOD inſpires. As I have alſo taken notice in the 12th of my Articles of *Iſſy*, this State was called paſſive by the Saints, not to exclude the moſt real and moſt efficacious Co-operation with Grace every Moment, nor in order to exempt the Souls from that continual Vigilance with which they ought to watch over themſelves, or to excuſe that painful Reſiſtance which muſt in every State be made againſt all Temptations ; For I here ſaid that this Reſiſtance, notwithſtanding it is paſſive, is not at all leſs painful with reſpect to Concupiſcence,

cence, and that every Soul ought to *resist even unto Blood* against *Sin*. I therefore exclude only that which the Authors, which treat of a spiritual Life, have called *Activity*, that is, that Inquietude and Urgency which are linked to a mercenary Affection, or natural Love of ourselves. I have farther said, we ought to have Recourse to the most selfish Motives, and that with Impatience, rather than to suffer ourselves to be overcome. Therefore the Term Passivity is opposed only to Activity, and no one can take it in a Contradistinction to Action or Acts, without plunging the Soul into an inward Idleness, which would be entirely to destroy the Christian Life. This Passivity is no Estate of miraculous Inspiration. The Souls have only the ordinary Influence of Grace, which is common to all the Faithful, even in the most obscure Faith. When therefore Mention is made of any Acts which GOD inspires in this Estate, we must beware of believing that GOD determines the Soul by any extraordinary Inspiration: There is no more meant, than a simple Impulse of Grace, which those Souls too do no plainer discern, than the more common, and which only guides them to such Acts as the Rules and Precepts of the Gospel do. I do not at all place this Passivity in all the Powers of the Soul being chained up, or in an absolute Incapacity of its making any discursive Acts; because I believe, that those Souls, which are gently inclined by an Impulse of Grace to

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the ſimple and uniform Acts of Contemplation, do notwithſtanding never loſe a perfect Liberty and Power of reſiſting this Impulſe of Grace, and of making any other diſcurſive Acts. Otherwiſe this Inability, being contrary to the natural Liberty of the Soul, would be plainly miraculous, and conſequently contrary to the State of pure Faith, in which the moſt experienced Authors in thoſe Matters aſſure us the moſt paſſive Souls ſtill continue to be. The State of pure Faith, according to them, gives the Soul no other perceptible Light, but that of Faith common to all Chriſtians. And on the contrary, the Way of a ſupernatural Inability, to make any diſcurſive Act in any certain time, would be a Way of miraculous Light. I therefore confine this paſſive State to a ſimple Uniting of all the Vertues in Charity, which pervades, commands, and animates them, and makes them exerciſe all Manner of diſtinct Acts, both in Prayer and out of Prayer, with an uniform Peace. Paſſivity, thus explained, is the Perfection of the Love of GOD, unto the which, all Chriſtians are in general called, yet unto which a very ſmall Number doth come, and the Practice of which we ought not to exact, but of ſuch Souls only as find themſelves thereunto diſpoſed. As for paſſive Contemplation, it is an Exerciſe not abſolutely acceſſory to Perfection, and unto which many pure Souls may never be once called;

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There never can be any real Perfection without an intimate Union with Jeſus Chriſt. In the moſt exalted Contemplation the Soul may be employed concerning Jeſus Chriſt, made preſent to him by Faith, and in all Intervals, when that Contemplation ceaſes, may ſtill be exerciſed though after a lower Manner. No Soul is ever deprived of a Sight of him by a real Privation, but loſes only the diſtinct, ſenſible, and reflex View at times; and theſe Loſſes are only for a Time and in Appearance, in two Caſes; namely, in the Beginning of an imperfect Contemplation, and in Experiences. I have ſaid, that in the firſt Caſe, the Beginning of an imperfect Contemplation, this Privation of the ſenſible View of Jeſus Chriſt proceeds not from the Perfection but Imperfection of that Exerciſe; as being yet rather carnal and ſenſible than pure and abſtract. And theſe apparent Privations have alſo their Intervals. Beſides too, they are not long, the View of Jeſus Chriſt preſently returns, and is the frequent Employ of perfect Souls. Thus I have expreſſed myſelf concerning this Matter. Theſe Intervals of Privation are only for a ſhort Time, and the more the Souls purify themſelves from all Selfiſhneſs by a jealous Love, theſe Experiences are the ſhorter. It is only the ſecret Oppoſition of the Soul to Grace, under ſome fair Pretexts, an intereſted and ſelfiſh Deſire of ſtill keeping all carnal Supports that GOD deprives the Soul of, and which therefore make

make their Experiences the more painful and long; for GOD never makes His Creature ſuffer, only to make him ſuffer, and without any Advantage. Theſe Experiences therefore are indeed ſhort, and are only prolonged by wicked Souls, who oppoſe GOD. They therefore ought to impute the frequent Deprivation of the View of Jeſus Chriſt, not to the Nature of an Experience, but to their own Infidelity. Its Experiences in general are ſhort, the laſt Point of an Experience, in which only the Soul is deprived of an intimate View of Jeſus Chriſt, muſt neceſſarily be much ſhorter. As for that negative Contemplation, which, according to St. *Dennis*, admits of no diſtinct Image or Idea, ſuch as can be named, it is that of the Divinity only, which hath no Bounds. But after having explained this Sort of Contemplation, which is celebrated by St. *Dennis*, and ſignifies only a loving View of GOD, infinitely perfect, I have ſaid expreſly: 'The Simplicity of this 'View doth not at all exclude the diſtinct View 'of the Humanity of Jeſus Chriſt and all his 'Myſteries, becauſe pure Contemplation ad-'mits of other Images, beſides thoſe of the 'Divinity: It admits all the Objects which 'pure Faith preſents to us.' You ſee then, my Brethren, that the Doctrine, contained in my Book, admits of in every State, excepting that of a negative Contemplation, that is the abſtracted View of the Divinity, another Exerciſe of Contemplation, wherein all the Myſte-

Mysteries may employ the Soul. Besides, there is no Contemplation which is not sometimes interrupted, and by Intervals the most perfect Souls have very distinct Views of all the Objects of Faith, and above all of the Word made Flesh. I conjure you therefore, my Brethren, to join with me, after the Apostle, to anathematize whosoever shall endeavour to separate you from the frequent and familiar View of Jesus Christ.

Several Persons have taken Offence at a Passage in my Book, where I use the Term *Involuntary Trouble* or *Affliction*, speaking of the inward Pain of Jesus Christ. They who inserted that Term into my Book, intended only that the Affliction of Jesus Christ, which was voluntary, inasmuch as it was commanded by his Will, was, notwithstanding, involuntary, inasmuch as his Will was not troubled: But I am not concerned to defend that particular Expression, which was not indeed mine own, and this they who have seen the original Manuscript can testify. This Expression hath no Connexion with the whole Scheme, and if it be left out, the Text will remain still perfect and entire.

Complaint is made against me for making wrong Citations of St. *Francis de Sales*; they who were intrusted with Printing my Book in my Absence have mistaken, for Passages of that Saint, certain Maxims which I had formed only as agreeable in the main to his Doctrine and Spirit, and have distinguished

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theſe very unhappily with Printing them in the *Italick* Character. But I ſhall hereafter give an exact Account of all the Citations which are made; therein will appear both my Sincerity and the Conformity of my Doctrine with that of the holy Saint. I ſhall alſo produce ſeveral Paſſages out of his Books, which are more ſtrange than my Terms, which were taken for his. Laſtly, if I may have cited ſome Paſſages of his Writings, which have appeared harſh to the Publick, we ought to ſoften any Severity in our Reflexions, upon theſe two Conſiderations. The firſt, that no particular Perſon ought to indulge himſelf in the Liberty of condemning either the Sentiments or Expreſſions of ſo great a Saint, concerning whom the whole Church every Year ſpeaks thus: *He hath enlightned the Church by his Writings, which are filled with Celeſtial Doctrine, and hath pointed out a ſure Way to arrive at Chriſtian Perfection. Scriptis itaque Cœleſti Doctrina refertis, Eccleſiam illuſtravit, quibus iter ad Chriſtianam perfectionem tutum & planum demonſtrat.* And this ſo high a Commendation of the Doctrine of this Saint is approved by a Bull of *Alexander* VII.

The ſecond Thing to be taken notice of, is that after having collected all theſe Paſſages, which I have profeſſed that I did only with Intent to ſhew the Myſticks that the moſt refined Notions of this Saint and moſt others terminated always in a diſintereſted Love of

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GOD, by which we deſire of GOD, without a Mixture of Selfiſhneſs, all thoſe Gifts which the moſt intereſted and ſelfiſh Souls do. Theſe are my Words, ſpeaking of ſome Expreſſions in that Saint: They all amount to this, 'That we ought to have no ſelfiſh or 'intereſted Deſire, neither concerning Me-'rit, nor Perfection, nor eternal Happineſs.' By which it is plain, that I would only take away from ſome indiſcreet Myſticks, all Pretence of abuſing the Authority of S. *Francis de Sales*, by ſhewing, that this Saint did cut off only all natural and mercenary Affection, which is Selfiſh-intereſt. Theſe, my beloved Brethren, are the principal Things which I propoſed to explain to you in this Letter. The more you read my Book, the plainer you will ſee, that the Streſs of the whole Matter lies in the right Underſtanding of the Word *Self-intereſt*: And if this Term be not enough explained in my Book, it is becauſe I ventured to ſuppoſe, that every one, like myſelf, underſtood by it a mercenary Inclination to the Gifts of GOD, out of a natural Love of ourſelves. I ſuppoſed, this Senſe of the Word was eſtabliſhed from the beſt Authors of our Nation, which have wrote of a ſpiritual Life, and alſo Foreigners, whoſe Books have been tranſlated into our Language. I ſuppoſed, that Mercenary and Intereſted were ſynonimous Terms; and, becauſe the ancient Fathers have aſſured us, *That the Juſt, who are arrived unto Perfection, are no more mercenary*,

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I have been bold to ſay, they were not intereſted; and, without loſing the Exerciſe of the Vertues diſtinctly, they united all their principal Actions in Charity, which pervaded them all, which animated them, which commanded them, and which perfected them after ſuch a manner, that natural and deliberate Self-love, or mercenary Affection, which is Self-intereſt, ſhould not be any more found in perfect Souls. As for that natural and deliberate Love of ourſelves, in which we have placed Self-intereſt, I have obſerved, that it is plainly eſtabliſhed by S. *Thomas* and *Eſtius*; it is acknowledged by the greateſt part of Divines. And even ſuch as do not admit this Love, muſt, notwithſtanding, be ſo equitable as to allow it to be a thing very much countenanced by the Catholick Schools. If you take the Text in ſuch a Senſe as I have been explaining it to you, you will find all the following Part of the Book plain and eaſy; but if you will take it in a leſs limited and reſtrained Senſe, you will continually ſtrain what follows, and neceſſarily impute to me, in every Page, the moſt extravagant Contradictions.

There remains, my beloved Brethren, no farther Difficulty or Trouble, than for you to conſult, and ſee with your own Eyes, whether the Fathers, the canonized Saints, and other Authors, highly eſteemed by the Church, have indeed taken the Terms *Mercenary*, *Intereſted*, or *Self-intereſt*, in that Senſe

of an Imperfection, as I have done throughout all my Book: And this I shall endeavour to lay before you as clearly as I can.

Let us begin with the Catechism of the Council of *Trent*, where, after it being said, *That GOD, of his infinite Mercy, had given the Kingdom of Heaven to His Creatures, tho' He might justly demand their Service without a Recompence*, he proposes to Christians, *that they should do the Will of GOD upon Earth, as the Angels do it in Heaven. Neque id quidem silentio prætereundum est, vel in hoc maximè suam in nos Deum clementiam, & summæ bonitatis divitias ostendisse quod cum sine ullo præmio nos potuisset ut suæ gloriæ serviremus, cogere, voluit tamen suam gloriam cum nostra utilitate conjungere.** Observe what a high Perfection he demands of us in the Exercise of this Hope. 'GOD requires of us, *(says he)* 'in our Labours and Affections, a supreme 'Love, and singular Charity, in such a man-'ner, that though we give ourselves up en-'tirely to Him, with a Hope of heavenly 'Reward, we should, nevertheless, hope for 'those Things only in conformity to the 'good Pleasure of GOD, who hath willed 'that we should entertain such Hopes: 'Wherefore, all our Hope ought solely to 'be founded on the Love of GOD. *Eximiam charitatem requirit, ut etiamsi spe cœlestium præmiorum totos nos ei dicaverimus, tamen*

* P. 3. in Decal. Præ. Num. 17.

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ideo ea speremus, quod in eam spem ingrederemur, placuit Divinæ Majestati. Quare tota nitatur illo in Deum amore nostra spes, qui mercedem amori nostro proposuit æternam Beatitudinem. † Yet doth not the Catechism assert hereby, That the Love of all Christians ought thus wholly to depend upon this Love, which is termed *eximiam caritatem*, and in conformity to the good Pleasure of GOD, who wills that we should hope: This Perfection of Hope, according to him, concerns only the perfect Souls; for he represents to us two sorts of Faithful, both just; one of which loves GOD with a Love preferable to that of the other: *The one, those who serve Him in Love; Qui amantes serviunt:* [These must be the Just; for the Church never speaks thus of Men, actually Sinners, and Enemies to GOD.] But they have an Eye to the Reward, to which only their Love hath a Regard. *Sed tamen pretii causa quo amorem referunt.* Then he raises himself higher, and describes another Degree of more perfect Men, who do the Will of GOD upon Earth as the Angels do it in Heaven: And *who hope for a Reward only in conformity to the good Pleasure of GOD, who wills that they should entertain such Hope. These* (says he) *being moved only by their Charity and Piety, have regard only to the Goodness and Perfection of Him they serve*, Num. 27. *Sunt præterea qui tantummodo caritate, &*

† Part. 4. in Orat. Dominic. Petit. 3. Num. 26.

pietate commoti in eo cui dant operam nihil ſpectant niſi illius bonitatem & virtutem. And the View and Admiration of this Object they think Happineſs enough to engage them to ſerve Him. We may obſerve how abſolute and excluſive the Terms of the Catechiſm are. *Tantummodo, &c. Nihil ſpectant niſi.* Is the Deſign here to cut off the great Theological Vertue, *Hope*, as imperfect, or to take away the proper Motive, the Sovereign Being, inaſmuch as He is ours? GOD forbid any ſuch Impiety ſhould enter into any one's Heart! All that is intended, is only that the perfect Souls ſhould hope more than others, and, conſequently, that the Sovereign Being ſhould incline their Will to Him, tho' they be excited to ſerve GOD out of Love only, and filial Piety, though they hope in Conformity to the good Pleaſure of GOD, *who wills, that they ſhould entertain ſuch Hopes* ..... and that their Hope be entirely founded on the Love of GOD, which is perfectly pure.

S. *Thomas*, following S. *Ambroſe*, calls perfect Hope *Spes ex caritate*, 2. 2. q. 17. a. 8. The Perfect, in order to become ſuch, have cut off an imperfect Affection for the Recompence which the Imperfect ſtill have. *Tantummodo*, which is ſpoke by way of *Antitheſis* to the other Terms, *Sed tamen pretii cauſa quo amorem referunt*, is an evident Excluſion of the imperfect Affection for the Reward. But, wherein conſiſts this imperfect

fect Affection, which is cut off? I say once more, it cannot be either supernatural Hope, nor, its proper Motive, Happiness, either objective or formal: Neither can it be the frequency of Acts of Hope; for the frequent Exercise of a Theological Vertue can never be an Imperfection. Nor yet are we to understand by it an Affection so mercenary, that the Soul should desire its formal or created Happiness above the Glory of GOD; for such an Affection as this would not be an Imperfection, but a mortal Sin; and it could never be said of Souls in such a State, *Amanter serviunt.* Where then shall we find this Imperfection, which is to be cut off in the perfect or imperfect State? We shall not be able to find it in supernatural Acts of Hope, inspired by the Holy Spirit. That, therefore, which is cut off, can be nothing else but a humane, natural, and deliberate Desire of Happiness, a mercenary and interested Affection, which is so far from being any Part of a supernatural Hope, and being essential to it, that it only diminishes the Perfection of it in a Soul. This natural Affection for the Recompence, which the less perfect Just have also, is therefore called by the Fathers, Mercenary, as we shall see presently; it is not because they do not love GOD with a Love preferable to all Creatures, and even their own selves: But they have, besides their supernatural Love of GOD, and of the Creatures in GOD, a natural and deliberate Love

of themſelves, in ſubordination to the Love of GOD. Theſe are the Juſt of my fourth State. I thought I might venture to call them intereſted, becauſe the Fathers have called them mercenary.

It is time now to ſhew the Conformity of the Doctrine of the Fathers with that of the *Roman* Catechiſm. When S. *Clement* of *Alexandria* ſp aks of the *Gnoſtick*, or perfect juſt Man, and of perfect Love, he places the *Gnoſtick* on the *right Hand*, but mercenary on the left of the Sanctuary. * *He doth not permit the* Gnoſtick *to approach to the Word of Salvation, either out of Fear of Puniſhment, or from a Motive of Recompence, but for this Cauſe only, becauſe He is good.* Thoſe he calls mercenary; and who yet, according to him, are Juſt, though he places them in the Sanctuary, it is on the left, that is, in an inferiour Glory: † *Such are they, who in exchange for periſhing Things, hope to receive incorruptible Good.* Theſe incorruptible Goods are, no doubt, the eternal Happineſs: For this Father ſays, ** *The Mercenary doth good, following only the Rule of Recompence, and regarding only either the Good which he is to receive, or the Lord who promiſes it.*

†† *To act only out of a deſire of the promiſed Reward, that is mercenary: But to do good, ſolely out of a Love of Good, that appertains to*

* Strom. l. 4. p. 485. † Ibid. ** Ibid. l. 4. p. 519. †† Ibid. l. 4. p. 528.

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the Gnoſtick. *He propoſes no other Motive of Contemplation than Knowledge itſelf; and, I dare ſay, he that purſues Knowledge after that manner, doth not chooſe it out of a deſire of being ſaved.*

Here is the Motive of Recompence excluded in the moſt expreſs and abſolute manner: And theſe Excluſions here do not reſpect one ſingle Act for a Moment's time, and after which the Juſt was obliged to become mercenary, but reſpect the whole State of the Perfect, and conſtitute the very Perfection itſelf. And this it is which diſtinguiſhes the *Gnoſtick*, who is on the right Hand, from the Mercenary, who is on the left of the Sanctuary; inaſmuch as the latter hopes to receive, in exchange for corruptible Goods, incorruptible. And upon this Account is it, that S. *Clement* ſpeaks thus: *I dare ſay, that the perfect Spiritual doth not chooſe the State of Perfection meerly becauſe he would be ſaved*, is, if he ſhould be asked, by way of ſuppoſing an Impoſſibility, which of the two he would chooſe, *whether Perfection, which he called* Gnoſis, *or eternal Salvation, were it poſſible that theſe two could be ſeparated, which indeed it is not, he would, without any Heſitation, chooſe Perfection, as a thing which ſurpaſſing Faith by Love, is deſirable for itſelf.* From whence he concludes, *That the firſt good Work of a perfect Man, is to do good always, out of a conſtant Habit, and acting not out of a Glory of Reputation, or for any Recompence either from Men or*

GOD. You obſerve here, my dear Brethren, that the *Gnoſtick* hath no mercenary Affection for any *Recompence*, even that which comes from GOD; no, not for any created Happineſs. This is a moſt abſolute Excluſion, and ſuch as diſtinguiſhes him from the leſs Perfect, and conſtitutes him ſuch himſelf. And this Excluſion is not only in ſome few tranſient Actions, but conſiſts in a conſtant Habit. The ſame holy Doctor aſſures us, *That the* Gnoſtick, *from a good and faithful Servant, is become a Friend by Charity, by means of the Perfection of that Habit which he hath acquired, by Inſtruction, and by a true and great Exerciſe with Purity.* Let it be obſerved, that before he became a *Gnoſtick*, and a *Friend*, he had been a *good and faithful Servant:* He was then juſt, he had then Charity, but he had not arrived to the Perfection of that Vertue. This then is the moſt pure and perfect Love, when turned into a perfect Habit; when it is *eſtabliſhed with great Purity*, that is, without any Mixture. And this great Divine of the Church of *Alexandria* proceeds even to uſe an Expreſſion, which it may be proper to ſoften a little; he ſays, *The Vertue of the* Gnoſtick *is become Nature; it is become permanent, and not to be loſt in him:* Which Words import no more than a very conſtant Habit, and confirmed State, but not indefectible. Would this Father, who was almoſt cotemporary with the Apoſtles themſelves, go about to extinguiſh Hope in perfect

fect Souls? Would he reject the Motive? Would he exclude the Deſire of Salvation, inaſmuch as it is our Sovereign Good? Did he pretend, the Perfect did not love themſelves more in GOD, or for GOD, or that they ſhould not deſire eternal Happineſs? Can it be his Meaning, that the Perfect ſhould hope ſeldomer, or with leſs Ardency, than the Imperfect? Such groſs Errors cannot, with Juſtice, be imputed to ſuch an Apoſtolick Author. His Meaning then is, that the *Gnoſtick* doth not act out of Hope of the promiſed *Recompence*, or out of a Deſire of being *Saved*. Not that he doth ſuppreſs or diminiſh the Acts of Hope in himſelf for the promiſed *Recompence*, or the Deſire of his own Salvation, and of the created Happineſs, which is inſpired into him by Grace; but only, that the perfect Soul doth not any longer ſeek for the *Recompence* out of a natural, mercenary, and intereſted Affection. The Perfect deſire all the ſame things as the Imperfect, with reſpect to the Promiſes taken in their whole Extent; but they generally deſire them only by a ſupernatural Love of themſelves, which, as proceeding from Grace, hath not any Imperfection: When, on the other hand, the Imperfect deſire the ſame Gifts, by a mercenary, natural Affection, which is Self-intereſt, beſides the ſupernatural Deſire, without which they could not be ſtyled Juſt. *For*, according to S. *Clement*, *they are*

are just, because they are in the Sanctuary, and GOD will recompense them in another Life.

This helps us to understand the Meaning of *Tertullian*; *We ought to obey the Precept, not because it is good, but because GOD hath enjoined it.* But, do we hereby say, all the Vertues, which are enjoined, are good, only because they are enjoined? GOD forbid! We assert the contrary, that they are enjoined because they are good, and conformable to the supreme and immutable Rule, which is GOD Himself. But we practise them to please GOD, to whom we owe all Duty; and not in order to seek after Perfection, by a natural Love of ourselves, though we ought always to seek for it by a supernatural Love, which Grace produces in the Heart of the Just.

S. *Basil* says, * *We obey GOD, and avoid all Vices, out of Fear of Punishment, by which we become like Servants; or we obey the Precepts, for the Advantage which we gain by the Recompence; or, lastly, we obey with Joy, out of a pure Love of Him who hath given us a Law, and for no other Motive than because we think it becomes us to serve so great and good a GOD, and in this we imitate the Affection of Children to their Parents.* These three sorts of Men are the *Just*, according to this Father, because they all obey GOD. 'The Servant

* Præfat. in Regul. fusius disputat. p. 405, & 406, & Orat 3. de Peccato.

'(says

'(*says he*) will omit no particular things, 'and do others, because he will equally fear 'the Punishment of all kinds of Disobe- 'dience; and, therefore, will attain Happi- 'ness. *Atque sanè hanc ob causam beatus erit.* '..... The Mercenary also will neglect 'nothing of what is commanded; for, how 'can he think to receive the Recompence of 'his Labour, if he omit any particular Ne- 'cessary, according to the Promise?' *Quomodo enim mercedem laboris accipiet, cum partis non fuerit, & aliquid eorum quæ necessaria sunt præterierit.* The third sort of Service is that which proceeds from Love; such is a Son, who hath one only Motive and Design, *to please his Father. Quis igitur filius, qui hoc unum studet, propositumque habet, ut placeat patri.* In the two first sorts, the one, though just, entertains frequently natural and servile Thoughts, and the latter too resemble the Mercenary by a natural Affection: Both of them hope for Salvation by a supernatural Hope, because they are declared just; but the latter kind more than the former, because they are generally exempted from the Imperfection of the former, namely, a natural and mercenary Affection.

* S. *Gregory* of *Nazianzene*, in like manner as all the Fathers almost have done, follows this Division, into *Servants*, *Mercenaries*, and *Children*: He declares the Ser-

* Orat. 3. p. 73.

vants

vants and Mercenaries are just; † *I know there are three sorts of Men which will be saved*, Servants, Mercenaries, *and* Children.

Let it be observed, he doth not say *I believe*, but *I know*, that is, it was a Doctrine which he believed certain. He speaks thus in another place: * 'We give ourselves no 'Trouble concerning pleasing Men; we seek 'but one thing, to be glorified in GOD: 'Nay, we raise ourselves to a higher pitch, 'I speak of such as are truly Philosophers, 'and filled with the true Love of GOD.' Observe, that after having mentioned the Disposition of all the Just in general, he raises himself to that of the Perfect: 'These (*says 'he*) desire to be united to the Sovereign 'Good, out of a Love of Himself, and not 'for the Glory which is joined to it; that 'is the Principle of a second and inferiour, 'yet commendable Order of Men, who act 'for the Recompence of Reward; as there 'is also a third, who fly from the Pollution 'out of Fear of Punishment.' Did this Father believe the Perfect no longer desired the Glory which was promised them, and which it is GOD's Will that we should desire; he would not have said, *the Hope by which we are saved*. What then is his Meaning? It is this; The perfect Soul, though it always desires this Glory, doth not desire it with a natural and mercenary Af-

† Orat. 40. p. 645. * Orat. 3. p. 73.

fection.

fection. It is this natural Deſire which the Father would cut off, when he ſays, 'It is 'good to obey a Father, even when no Ad- 'vantage will ever redound to us from him: 'It is a Recompence great enough, the very 'Obeying Him.' Laſtly, This Father ſays, S. *Paul* ſpoke boldly, when he wiſhed to be accurſed for his Brethrens ſake; and he alſo has done ſo, in venturing to urge theſe Words of S. *Paul*. He repreſents to us S. *Paul*'s Love, which was diſintereſted to ſo great a Degree, as to make him *wiſh himſelf accurſed*, that is, *to ſuffer like a wicked Perſon, for the Love of them.* Theſe Words ſhew, S. *Paul* had a true Diſpoſition to ſuffer even eternal Torments without ceaſing to love GOD, if GOD could have exacted it of him, and that he would purchaſe the Salvation of the *Jews* at that Price. The ſame Diſpoſition of Mind makes this holy Father break out into theſe Words; *O the Greatneſs of Soul! O the Fervour of Spirit!* And which he conſiders as ſo elevated and great, as to think it a Boldneſs in himſelf to mention it to the Faithful. This Diſpoſition ought, without doubt, to exclude all natural Love and Deſire of the Recompence, in which *Self-intereſt* conſiſts. *Nicetas*, a Commentator of S. *Gregory* of *Nazianzene*, hath ſaid the ſame.

S. *Gregory* of *Nyſſe* ſays, 'Servants ſave 'themſelves through Fear: The Mercena- 'ries guide themſelves with Vertue and Ju- 'ſtice,

'stice, for the sake of the Recompence which 'is laid up for them who have lived piously.' Here then are two States of the Just, in which we may be saved, and, consequently, habitual States wherein GOD is preferred to every thing else. Let us hear what the third is: 'But he who, from the Bottom of his Heart, 'pursues Perfection, drives away Fear, that 'servile Affection; ... nay, despises even 'the Recompence, lest by any means he 'should seem to love the Recompence more 'than Him who gives it.

The Father here speaks only, of what the Schoolmen call formal or created Happiness. He forbids not to desire; for GOD Himself hath commanded us to desire: But he would have the Perfect to desire, not out of a natural and deliberate Love of themselves, and a mercenary Affection; for that would lessen the Love of GOD, from whom we expect that Happiness. For which Reason the same Father says, in another place; * 'There 'are some Men who lead a vertuous Life, 'as Merchants make Bargains, and traffick: 'But Perfection certainly consists in not having a Regard to any thing, not even to 'those which are promised us, and which are 'the Object of our Hope, in order that we 'might fear one thing only, that is, the Losing of the Friendship of GOD.' Would he then have us here, not to regard the for-

* Vita Mosis, circa finem, Tom. 1. p. 256.

mal

mal Happiness, out of a View which Grace inspires into us, and which is the Exercise of the second Theological Vertue? No, doubtless; for that would be to destroy even Hope itself, which is requisite in every State of Justification. I cannot too frequently repeat this Truth; he would only have us not desire it out of a mercenary or interested Affection.

S. *Ambrose* speaks thus: * 'The pious 'Soul seeks not for the Recompence, but, 'instead of that, a pure Conscience, and Af- 'fection for good Works: Interested Spi- 'rits are invited by the Promises, and are 'raised by the Recompence they hope for; 'but the truly good Soul, without having re- 'spect to the heavenly Promise, gains the 'Advantage of a double Glory.' The same Father, in another place, speaking of the perfect Christian, says, † 'He is not drawn to 'Perfection by the Reward, but it is Per- 'fection which is consummated in the Re- 'ward. The Imitators of JESUS CHRIST 'are good, not out of Hope, but out of a 'Love of Vertue.' We find frequently, in these holy Authors, that Hope is, in Appearance, excluded; but we must be cautious not to understand it strictly according to the Letter: For it is the natural Hope only, and not the supernatural, which is excluded. Thus the mercenary Just, which the Fathers make mention of, have two sorts of Hope: The

* L. 2. de Abraham, c. 8. † L. 4. de interp. David, c 11.

super-

ſupernatural, without which they could not be juſt, and the natural, which renders them mercenary, by acting frequently in them; whereas it very rarely doth in the *perfect Juſt*, or thoſe the Fathers call *Sons*. There is no occaſion I ſhould urge, they conſider the Recompence as diſtinct from GOD, and under the Idea of what the Schools call *created Good*; for it is certain, we ought never to ceaſe deſiring this created Good, which is promiſed us, as inſeparable from the eternal Love of GOD. What is it then that S. *Ambroſe* would cut off? It is not lawful to take any thing from the Object, who is *our* Sovereign Good, as being *ours*. Nothing then can be cut off, but from the Will, which deſires this Object. What is it then that we may cut off from the Will, which deſires our eternal Salvation? Without doubt, it cannot be that ſupernatural Deſire, which is called *Hope*, the Theological Vertue, and infuſed into us by the Holy Spirit. The more perfect any Soul is, the more it ought to increaſe in Hope, although it ceaſe to be mercenary. We cannot then find in this Hope, *Self-intereſt*, which conſtitutes any one Mercenary. We ſhould tremble to ſay, or to make S. *Ambroſe* to ſay, that Hope, the Theological and ſupernatural Vertue, inſpired into us by the Holy Spirit, ſhould ſuit only with baſe and degenerate Spirits, and that the perfect Soul ſeeks not even after the heavenly Reward. What then can this be, which

S. *Am-*

S. *Ambroſe* would cut off, in order to reach Perfection? It is moſt plainly an imperfect Affection for the Recompence, or Beatitude. This imperfect Affection is not ſupernatural Hope; it can, therefore, be only a humane Hope, and natural Love of *Self*, which ſolely makes the Soul mercenary, or intereſted, with regard to the eternal Bleſſedneſs. S. *Jerome* aſſures us, * 'That he who loves, keeps 'not the Commandments out of Fear of Puniſhment, nor out of a Deſire of a Recompence, but becauſe the Precept of GOD is 'in itſelf moſt excellent.' Thus this Father doth not ſo much as exclude Fear, and much leſs Hope, which is much more perfect than Fear; he would cut off only that natural Affection, which makes the Soul mercenary, or intereſted.

S. *Auſtin*, who is ſuppoſed by ſome to oppoſe this Doctrine, doth, notwithſtanding, moſt plainly eſtabliſh it. It is true, he ſuppoſes there to be in Man a continual Tendency to Beatitude, which is the Enjoyment of GOD; but this Tendency, according to him, is only an irreſiſtible Weight, a neceſſary and indeliberate Inclination, which the Schoolmen call *Appetitus innatus*, and of which we can never diveſt ourſelves. But the Argument is put, of a Love of ourſelves, which the Fathers ſuppoſe to be *deliberate*, inaſmuch as it leſſens the Perfection, and the Merit of the

* Ep. 146. p. 1199.

Soul. That Enjoyment to which, according to S. *Austin*, Love tends always, is not a Possession of GOD, with a View only to pleasing ourselves, like that of the *Creatures*, which prophane Men consider only with respect to themselves. It is an Union of Love with GOD, a *total Respect*, not of Him to us, but of us to Him. This, therefore, is exactly contrary to such an Enjoyment, as Men commonly seek for in the created Goods: * *Frui est amore inhærere alicui rei propter se ipsam.* Enjoyment, properly understood, is the most disinterested Love. To desire to enjoy, is to desire to love without any Self-interest: But to desire to love without any Self-interest, is to love now with a disinterested Love. Thus this Father excludes all mercenary Affection, by laying it down as a general Rule, that we should love ourselves only in GOD, and for GOD. † *Ipsum amemus propter ipsum, & nos in ipso, tamen propter ipsum.* ** *I call Charity* (says he) *such a Disposition of the Soul, as tends to enjoy GOD for GOD Himself, and ourselves, and our Neighbours, for GOD.* We see then, that according to him, to enjoy is only to love with a most pure Love: And we ought to consider ourselves as Creatures, which ought to serve only the loved Object. This is his Notion of, and what he means by Enjoyment. In another place he breaks out in-

* Lib. 1. De Doctrin. Christ. c. 4. p. 6. † Ibid.
** Serm. 256. De Tempt. Edit. de Chevalon.

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to theſe paſſionate Words : *Lord, there remains nothing ſelfiſh in me, or for which I ſhould regard myſelf. Nihil in me relinquatur, mihi nec quo reſpiciam ad me ipſum.* But, doth he here condemn all Love of ourſelves? Doth he require, we ſhould totally forget ourſelves, and adviſe us to ſuch an Indifference, as takes away all Carefulneſs for ourſelves? No, undoubtedly. Or, doth he cut off Hope, or the Deſire of the Sovereign Good? Would he have us never think on ourſelves, leſt we ſhould make ſome ſelfiſh Reflexions? We dare not impute ſuch Errors to him. He would indeed cut off ſome kind of Reflexions on ourſelves, but not any of thoſe which Grace inſpires into us in the ſupernatural Acts. He would only retrench ſome natural and intereſted Reflexions : And thus muſt we underſtand this ſublime Doctor, when he ſpeaks thus concerning Love ; *We muſt love GOD for Himſelf, ſo, if it were poſſible, as to forget ourſelves.* * *Amandus eſt Deus pro amore ipſius, ita ut ſi fieri poteſt nos ipſos obliviſcamur.* Laſtly, This Father would have us *love only GOD even in Man* : *Non amabit in homine niſi Deum.* And this Rule doth reſpect ourſelves, as much as others, ſince we ourſelves are included in that general Term *Man*, as well as others. Therefore, in a State of Perfection we ought to love GOD

* De verb. Dom. Serm. 54. Edit. de Chevalon.

only in ourselves. * ' Observe, (*says he*) how ' void of all selfish Views the Love of Friend- ' ship, or Friendship, ought to be; for a ' Friend ought not to be loved only in order ' to make an Advantage of him; for, if you ' love him, that you might get some Money ' out of him, or for any other selfish Consi- ' deration, you love not him, but the things ' you obtain of him: Therefore, a Friend ' ought to be loved for himself, without any ' View to Self-interest, and for his own sake. ' If then the Law of Friendship obliges us to ' be disinterested in our Affection, how much ' rather ought GOD to be loved without Sel- ' fishness, GOD, who commands us even to ' love Man so?' After what hath been said here, it cannot appear strange, that S. *Austin* should make such a Supposition, as also other Saints have done, to express the Disinterestedness of that Love we owe to GOD, and say, *That it is our Duty to fight out of Love, against all the Temptations and Calamities of this Life, even if the Hope of Happiness should be taken away from us.* † *Sed si, quod absit, illius tanti boni spes nulla esset, malle debemus in hujus conflictationis molestia remanere, quam vitiis in nos dominationem non eis resistendo permittere.* If we consult S. *Chrysostome*, he will inform us, ** ' We ought to be good, though there ' had been no Recompence promised us: ....

* Hom. 38. Inter. 59. p. 106. de Chevalon. † L. 21. de Civ. Dei, c. 15. p. 635. Tom. 7. ** Hom. 13. in Ep. ad Hebr.

'GOD hath commanded us to practise Vertue for the sake of the Reward, only in 'condescension to our Infirmity.' And in another place, * 'We are very curious in 'estimating the Recompence of our Works, 'as they who traffick do the Value of their 'Wares; when yet we should gain the greatest, if we acted without Hope of any Re-'compence.' Let us hear this holy Teacher in another place; 'The good and generous 'Souls consider only the divine Beauty and 'Perfection, without any View to their being recompensed: But if any one be too 'weak to act, he casts its Eye, and hath re-'spect to the Recompence also.' And can we, my Brethren, after this, dare to confound Self-interest and mercenary Inclination, with that Desire which the Holy Spirit inspires into us, in the Act of supernatural Hope? Or, can any say, this great Author admits only of supernatural Hope, in *condescension to humane Infirmity?* Can this Vertue be looked on as a *Mercantile Reckoning?* and dare any assert we shall be more rewarded for not hoping for the eternal Recompence? Can any maintain, that the most generous Souls do cut off the proper Motive of Hope, namely, their Sovereign Good, and only provisionally allow such as *are too weak and infirm* to hope for the Recompence? To introduce S. *Chrysostome* speaking thus, would

* Hom. 5. in Ep. ad Rom. p. 58.

be, to put Blasphemies in his Mouth. He would retrench something in the Persons which hope, and not destroy supernatural Hope itself. He would take away such an Inclination as is an Imperfection, and a Respect to the Gifts only, which make us happy; and such an Inclination as this, proceeds not from Grace but Nature. Therefore that Self-Interest of the *Mercenary Just* will be found to spring from Nature only.

When this Father speaks of the Wish which St. *Paul* made, to be *accursed for his Brethren's Sake*, he prepares the Faithful for a Doctrine, as *Gregory Nazianzene* does, which would astonish them. * 'He is going to speak '(says he) concerning a secret and new Love, 'a Thing which would seem incredible, 'namely that this great Apostle would, for 'the Salvation of his Brethren, be alienated 'not from the Love (for that were impossible, 'since it was out of a Love of GOD that 'he made the Wish) but from the Enjoy-'ment of his Glory----He would lose the 'Kingdom of Heaven and the hidden Glory. '----Because we are very far from such a 'Love as this, we are not able to comprehend 'it, for there are some so unworthy to under-'stand the high and mysterious Language of 'the Apostle here, and the Greatness of his 'Love, as to think he means only a tem-'poral Death. I dare assert, they know no

* Hom 16. in Ep. ad Rom. p. 224.

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'leſs of the Senſe and Meaning of St. *Paul*, 'than a blind Man doth of the Sun and 'Colours. This is by no means the true In-'terpretation; this is the Opinion of meer 'Worms immerſed in Matter.' Whence comes it to paſs, that this Father admires ſo much the Diſintereſtedneſs of this Love? Whence comes it to paſs, that the Idea of this Diſintereſtedneſs doth ſo ſenſibly raviſh him? Is it becauſe it deſtroys all ſupernatural Hope in deſtroying Self-Intereſt? Exactly the contrary. It is becauſe he perceives there is no Selfiſhneſs mixt with it, notwithſtanding the ſupernatural Hope ſtill continues firm. Becauſe he finds there are no Remains of a natural Self-Love in it, nor any mercenary Inclination to the Recompence, as the Satisfaction of this Love.

Caſſian, ſpeaking of the perfect Juſt, ſays, '* The two firſt Orders or Ranks of Men 'advance towards making a Progreſs; but 'they of the third Degree do Good 'without Fear of Puniſhment, or Hope of be-'ing recompenſed, but out of the Love of 'its Beauty only. We cannot (ſays he, in an-'other Place) arrive to true Perfection, but 'by loving without any other Motives than 'that of Love itſelf.' *Solus ea quæ bona ſunt nullo metu, nulla remunerationis gratia provocante, ſed ſolo bonitatis affectu operatur.*

* Coll. undec. C. 7, 8, 9, 11, & 12.

A certain Friend of *Cassian* objected to Abbot *Cheremon*, who also said something to this Purpose, that such a Doctrine as this supposed *Imperfection in Hope.* And this is the very Objection which is now made to us. The Abbot answered thus to it: 'All Crowns 'are not equal, there are many Mansions in 'our heavenly Father's House, and that he, 'who is perfect in Fear, goes on from Vertue to Vertue, till he arrive to another Perfection, which is that of Hope, (*de perfectione ad aliam perfectionem*) and then raises 'himself up to another more happy State, 'which is Charity.' *Ad beatiorem denuo statum, quod est caritas, invitetur.* Upon first View of these Words, it may be thought, that *Cheremon* excludes all other Motives from his third State, except Charity; and consequently banishes Hope; and some may be apt to suppose he leaves Hope to meer mercenary Souls, and makes Charity the Portion of perfect *Sons.* But upon a thorow Examination of these Words, it will appear, that he still leaves the Perfect a Hope, which is animated and commanded by an entirely disinterested Charity, and excludes only, from this State, servile Fear, and natural and mercenary Hope, which is so far from being that supernatural Hope, and a Theological Vertue, that it is an Imperfection. *Assumens eos de timore servili, & mercenaria spe, ad dilectionem Dei, & adoptionem transferat filiorum, & quodam modo perfectiores faciat eos de perfectis.* It is plain then, that

that he excludes from the State of the higheſt Perfection only thoſe two natural and imperfect Affections, which he ſuppoſes there are ſome Remains of in the two firſt Degrees, which are notwithſtanding perfect, but leſs ſo than the great *Third*, becauſe they have ſome Remains of *Servile Fear* and *Mercenary Hope*. Theſe Remains of Imperfection are alſo in the two firſt Orders of Juſt, together with ſupernatural Fear and Hope, which if they have Grace for their Principle, have not any Imperfection. This is the Doctrine of my Book, and extracted in the main from *Caſſian*. I do not exclude any more than he doth from the State of the Perfect, any Thing but natural and mercenary Hope, without any ways injuring the ſupernatural. This Doctrine, tho' erroneous and defective in his Doctrine of Grace, is notwithſtanding of great Authority in Matters of an Aſcetick Life; even above thoſe great Defenders of Grace, S. *Proſper* and S. *Fulgentius*. He compiled the precious Maxims of the *Retired*, the Diſciplines of S. *Antony*; and S. *Bennet* places him in the ſame Rank with S. *Baſil*, for Precepts of the moſt perfect Life.

Theodoret ſays, that S. *Paul*, after having defied Heaven and Hell to ſeparate him from Jeſus Chriſt, aſſures us, 'That the heavenly 'Glory ought to weigh nothing with the 'truly Faithful, in Compariſon of Love. For 'we ought not to love GOD for the Pro'miſes, but the Promiſes for GOD.' He

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speaks here of the *Formal Beatitude*, and would have us desire it in Conformity to the Command of GOD, and in order to love him with a perfect and eternal Love. Such a Love as this is the true Love, and is for the most part *alone*, is not like other Estates, preceded or accompanied with any mercenary Desires. Such too is the Hope which is governed and commanded by Charity, as the Catechism of the Council of *Trent* observes.

Theophylact also, who divides Christians into three Ranks, agrees with S. *Chrysostome*, *Theodoret*, *John* of *Antiochia* in a Letter to *Theodoret*, with *Cassian*, with S. *Isodore* of *Pelusi*, and with *Photius*, in interpreting that Desire of the Apostle *to be accursed for his Brethren*, and concludes that eternal Punishment ought to be no Obstacle to our loving GOD. St. *John Climachus* supposes three Orders of Men, * Servants, Mercenaries, and Friends; and declares, he means by Servants, such as are sincere and true, as S. *Basil* before him does, *Sinceri & Germani servi*, which he distinguishes from the unprofitable Slaves, *inutilia mancipia*. *All the sincere Servants being formed and used to their Master's Will, without any Hesitation obey what he commands. Omnes nutum ad ipsius voluntatis facti, quicquid imperat sine cunctatione exequuntur.* But on the contrary, the unprofitable Slaves, after receiving Baptism, violate the Law. This Author

* De Gradibus, Grad. Prim.

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describes three Sorts of Men; the first *Voluntarily, sponte, disingage themselves from the present Life, because of the great Weight of their Sins.* The second, *out of a Hope of the Kingdom which is to come.* And the last, *out of a Love of GOD sovereignly good.* He characterizes the first by Fear, which still restrains them; the second by Hope, which they still want to comfort and support them; and the last by Love, which unites them to GOD. They all partake of Love and Hope, and are all rewarded like Racers. *Pius agonistarum munerarius Deus, quocunque fine metam attigerint, cursum religiosæ vitæ ratum habebunt.* But the mercenary Just want Support and Consolation from some Reliques of humane Hope, and of a natural mercenary Love of themselves; but the last unite themselves to GOD, and want no mercenary or imperfect Affection.

S. *Maximus* lays down three Ranks of Men Faithful and Vertuous: He names them, *Beginners*, *Proficients*, and *Perfect*; *Servants*, *Mercenaries*, and *Sons.* These he calls the *three Degrees of Men which will be saved*, τὰς τρεῖς τάξεις τῶν σωζομένων. *The Sons are neither affected with Fear or Threatnings, nor yet with the Hope of the Promises.* Here is an absolute Exclusion of mercenary Hope from the State of the Life of *Sons.* But he must not be thought to exclude every Kind of Hope, even the supernatural, nay not all Fear. He intends only to expell from the State of a perfect

feet Soul all humane Hope or mercenary Affection.

The venerable *Bede** ſays, the Difference between the *Son*, and the *Mercenary*, is very great. *He is the Servant who abſtains from Vices, out of a Fear of Puniſhment; the Mercenary, who does it out of Hope, and a Deſire of the Kingdom of Heaven; The Son, who acts every Thing out of the Love of Good itſelf.* S. *Anſelm*, that pious and ſublime Doctor, lays down the ſame Degrees in his Maxims, which are collected into a Volume by *Edmer* his faithful Scholar, who wrote his Life. He declares theſe three Orders of Men will be ſaved; but introduces GOD ſpeaking, and declaring that he will not beſtow the Fulneſs of Happineſs on the two firſt Degrees. *Plenam retributionem---quia me non pure diligebatis, ſed quoniam à me lucrari volebatis. Becauſe you have not loved me with a pure Love, and have been mercenary.* He reproaches them with acting not only to a View to Intereſt in this Life, but alſo in a future. Self-Intereſt therefore, or mercenary Inclination, which takes from the Purity of Love, and which deprives a Soul of the full Meaſure of Glory, is an Imperfection, even though this Affection have reſpect to a future Life: And this Imperfection is ſo far from being neceſſary in every Eſtate, that it ought to be cut off or ſacrificed, that we may eſcape the Shame of not having loved with Purity.

* In Parab. Fil. Prod. C. 15. P. 372.

Non

Non purè me diligebatis. But is it the Theological Vertue, Hope, which will be Matter of Shame to the imperfect Juſt? Will GOD reproach them with what the Holy Spirit inſpired them with? Such an Aſſertion would be the higheſt Impiety. This therefore, which is ſhameful, muſt be a natural Imperfection. The pure Love, and without any Mixture, is reſerved by S. *Anſelm* for the third Eſtate. *There are others who love God truly, and keep His Commandments, out of Love only.* What is meant by loving truly, is loving perfectly, that is, to obſerve the whole Law, out of the Love of GOD only. When he ſays *Love only*, He means the ſame as if He had ſaid *pure Love*. And the pure Love is ſupernatural, and inſpired into the Soul by the holy Spirit, ſuch as hath no Taint or Mixture of a natural and deliberate Self-love. This great Saint in another Place breaks out into theſe Words. 'O! my GOD, he 'that entirely renounces himſelf, to have 'Thee, who dies to himſelf, to live in Thee, 'who doth as it were annihilate himſelf, 'that he may be ſomething in Thee; he 'who acts thus, never fears to loſe any 'Thing relating to himſelf; for he is 'aſſured, Thou wilt preſerve what is Thine. 'If the Pains of Hell menace and threaten 'him, he is not diſturbed; the poor Traveller, he knows, may ſing before the Rob-

* De menſuratione Crucis.

ber.

'ber. He who hath renounced himſelf, doth 'not fear loſing himſelf; and if Thou 'ſhouldeſt condemn what is Thine to eternal 'Pains, he ſhall entertain no Thoughts un-'becoming Thy Goodneſs. He will be ready 'to ſuffer any Thing Thou canſt inflict. He 'will never ask why doſt thou this? And as 'for ſuch as ſhall be ſcandaliz'd at this Ex-'preſſion, give him, Lord, the Power to re-'nounce himſelf, that he may comprehend 'the Meaning of theſe Words.

This is a Picture of a State entirely pure from all mercenary Affection or Self-Intereſt. Yet ſtill he hopes, and S. *Anſelm* would never have us ceaſe hoping. From whence it is plain, that mercenary Affection or Self-Intereſt is not at all eſſential to Hope; and conſequently, that according to this great Saint, we may renounce all Self-Intereſt, even in a *future Life*, without abandoning or deſtroying the ſupernatural Hope of our ſovereign Good, which is always propoſed to us as the Object of our Deſires in every State of Perfection.

S. *Bernard* hath made four Loves, or States of Love, in the Soul. He thinks the fourth cannot be perfectly acquired in this Life. *Neſcio ſi à quoquam hominum quartus in hac vitâ perfectè apprehenditur, ut ſe ſcilicet diligat homo tantum propter Deum.* * This Love is called a *Forgetting ourſelves*, of Rapture and Extaſy, from which Tranſport we are now

* Ep. ad Guig. Cart. de Dilig. Dei.

awakened

awakened, *by the Body of Death, by the Necessity of the Flesh, and the Infirmities of Corruptibility*, no not even by the Duties of Brotherly Charity. And S. *Bernard* is so far from admitting this extatick Contemplation to be perfect and lasting in this Life, as not to admit the departed Saints to be capable of it till after the Resurrection of their Bodies.

But of what Nature is his third Love? I shall presently shew you, my Brethren, that it is the same as the fifth in my Book. *This Love is disinterested, inasmuch as we love even as we are loved, and return ourselves the Love we receive: Because we seek not his Goods but Jesus Christ; and praise the Lord, not because he is good to us, but because he is good in himself. Amor iste merito gratus quia gratuitus, qualis suscipitur, talis & redditur. Qui enim sic amat, haud secus profecto quam amatus est amat, quærens & ipse vicissim non quæ sua sunt, sed quæ Jesu Christi. Quemadmodum ille nostra, vel potius nos & non sua quæsivit. Domino confitetur non quoniam sibi bonus est, sed quoniam bonus est. Hic verè diligit Deum propter Deum, non propter seipsum.* And God forbid I should admit even in the most perfect Souls, a Love purer than this.

I have followed this Father, and declared it to be my Opinion that during this Life we are never deliver'd entirely from a regulated and orderly Concupiscence. *Nunquam sine cupiditate, sed ordinatâ*, and that we never arrive at an unvariable State, wherein we never love but

but out of the ſole Love of GOD. And upon this Account I have ſaid that the moſt perfect Souls do not only commit ſome venial Sins, but continue always in a changeable State with reſpect to their diſintereſted Love. But laſtly, that Love, which S. *Bernard* imputes in this Life to the moſt perfect *Sons*, is ſuch as hath been obſerved, and which we may yet obſerve. *We are recompenſed* (ſays he) *but we act not out of a Motive of Reward. The Soul ſeeks not the Recompence, but deſerves it. Non enim abſque præmio diligitur Deus, etſi abſque præmii intuitu diligendus ſit. Vacua namque vera caritas eſſe non poteſt, nec tamen mercenaria eſt, quippe non quærit quæ ſua ſunt; verus amor præmium non requirit, ſed meretur.* I have therefore done well in excluding abſolutely the Deſire of Recompence, as the Motive of Action. *Abſque præmii intuitu, præmium non requirit.* But yet, doth S. *Bernard* reject the Deſire of Recompence from being our Motive? Is not the Motive of our ſovereign Good, inaſmuch as it is our Good, the very Chriſtian Hope?

And is it not an impious Act of Deſpair to deſtroy this? Can we then impute this to S. *Bernard?* Shall we ſay, he hath placed his Perfection in Deſpair? Dare we aſſert, he cuts off all Deſire of *Formal* Happineſs, or that he placed Perfection in an entire Ceſſation, almoſt of all Acts of ſupernatural Hope? Is it not moſt plain, that they are the greateſt Saints, who do moſt hope for the *Coming of GOD* and of themſelves? Is it not therefore

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manifeſt that this Father ſpeaks only of an imperfect Affection for the Recompence? This Affection, which is an Imperfection, cannot proceed from the Grace of the Holy Spirit: Then it is natural. This then is the Self-Intereſt which the *Mercenary* retains, but the *Son* ſacrificeth even when he hopes moſt. This Father ſays too in another Place; three * Sorts of Men are carried in a Chariot in the Way of the Lord. 'The *Servant* rides 'upon Threatnings, the *Mercenary* upon Pro-'miſes; the firſt of theſe draws the Chariot 'thro' Fear, the other thro' Deſire. Such of 'theſe are pricked on by their proper Spurs. 'But the *Son* alone is neither affected by Fear, 'nor yet moved by Deſire, but is ſuſtained 'by the Spirit of Love, and is carried in 'the Chariot without Labour or Hurt; for 'all thoſe who are moved by the Spirit of 'GOD, are his Sons.

Laſtly, this Father, after having deſcribed a juſt Perſon of *full grown Age, jam robuſtæ ætatis, who is no longer nouriſhed with Milk, but fed with ſtrong Meat, Nec lacte jam potatur, ſed veſcitur ſolido cibo. Who ſeeks not after the Conſolations and Supports of the Little ones, Nec parvas parvulorum conſolationes captans.* He declares ſuch a Son is not mercenary, though he deſire the Inheritance with all his Heart. Becauſe he ſays farther, there is a more ſublime Degree and more perfect Love, *Invenitur*

* Serm. 35. inter parvos.

tamen alter gradus sublimior, & affectus dignior isto, cum penitùs castificato corde, nihil aliud à Deo quærit quam ipsum Deum. Namely, a Degree of the *Just*, *who, having purify'd their Hearts, desire nothing else of* GOD, *but* GOD *Himself.* Such a one would cry out, *What have I in Heaven,* &c.? *Quid enim mihi est in cœlo,* &c. For a Soul in this State desires nothing out of a particular Love of itself; that is with Selfishness. Neither Prosperity, nor Glory, nor any other Thing, but tends wholly to GOD. He hath one only and perfect Desire, which is that the King would lead him into his Chamber, to be united to him and enjoy him. Thus Contemplating incessantly as far as it is possible, the unveiled Face and Glory of the Celestial Spouse, he is transformed into the same Image from Glory to Glory, as it were by the Spirit of the Lord. *Neque enim suum aliquid, non felicitatem, non gloriam, non aliud quicquam, tanquam privato sui ipsius amore desiderat anima quæ ejusmodi est: Sed tota pergit in Deum, unicumque ei ac perfectum desiderium est, ut introducat eam Rex in cubiculum suum, ut ipsi adhæreat, ipso fruatur. Unde & jugiter, revelata facie quoad potest Cœlestis sponsi gloriam speculando in eandem imaginem transformatur de claritate in claritatem tanquam à Domini spiritu.* It must be remembred here, that when S. *Bernard* speaks of *Enjoying*, he means as S. *Austin* does, not a mercenary and interested Enjoyment, but a simple Union by pure Love, and only with

respect

reſpect to GOD. This Transformation of the Spouſe is only a perfect Union and Agreement of the Will. *The inceſſant Contemplation with an unveiled Face*, which he expreſſes thus, *Jugiter revelatâ facie quoad poteſt Cœleſtis ſponſi gloriam ſpeculando*, is not to be underſtood ſtrictly ſpeaking, perpetual and without any Intermiſſion. S. *Bernard* proves it plainly. Neither is it a Viſion Face to Face, but only a more pure and frequent Contemplation than that of leſs perfect Souls. *Quoad poteſt* tempers all the other Expreſſions.

But, *To be no more moved by Deſire, but ſuſtained by the Spirit of Love*, doth this mean to hope no more? Or would he have us reject the eſſential Motive of Hope? S. *Bernard* doth in no wiſe reject this Motive, he rejects only a mercenary Motive and humane Deſire. Let us go on and hear him ſpeak himſelf. 'We 'do not pay a Man (ſays this Father) to make 'him eat when he is hungry, or to make him 'drink when he is thirſty, nor a Mother to 'make her ſuckle the Child which ſhe hath 'bore. And this he ſays to illuſtrate to us his Notion that the perfect Friends of GOD have no need to be invited with a Reward, that is the *Formal* Beatitude. He ſays, * 'We 'are plainly convicted of not loving GOD 'with Purity, if we love the Gifts of GOD 'any otherwiſe in ourſelves than in others. '*Love* (ſays this Father in another Place)

* De Dilig. Deo.

'satisfies itself with itself, and by itself, is 'its own Recompence and Reward. ---- I 'love because I love. I love to love. *Pure 'Love is in no sort mercenary, and derives no 'Strength from Hope. Purus amor mercenarius 'non est. Purus amor de spe vires non sumit.* * Such is the Spouse according to this Father, and wheresoever she is, is the same. The perfect *Sons*, as we have before observed, are not affected with Fear, nor moved by Desire, but supported by the Spirit of Love without Labour or Hurt. These, it may be thought, are Exclusions of Selfishness, absolute enough for one Estate. But yet this Father carries the Matter higher. *Sponsa in summo stat.* † *The Spouse hath no Regard even to the Inheritance*, tho' even the most disinterested *Sons* have still in some Measure. *Amant & filii, sed de hæreditate cogitant, quam dum verentur quoquo modo amittere ipsum, à quo expectatur hæreditas, plus reverentur, minus amant.* It is this Spouse which says, *I love because I love, and I love that I might love. Amo quia amo, amo ut amem.* And this Love satisfy'd with itself is antecedent to all Motives. *Seipso contentus est.* And in another Place: *Per se sufficit, per se placet, & propter se.* It hopes for the Spouse, which ravishes the Heart of her Lord: But it is not from Hope that it derives its Strength. *De spe vires non sumit.* And

* Serm. 23. in Cant.
† Serm. 83. in Cant.

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therefore this Father says, *I suspect that Love, which seems supported by the Prospect of getting something. Suspectus est mihi amor, cui aliquid adipiscendi spes suffragari videtur.* It must be noted, that what he says here of Hope, should be understood of that Hope which respects the heavenly Inheritance promised to the Sons of GOD. But this Hope, which makes Love suspicious, and which S. *Bernard* doth in such strong Terms cut off, can be neither that supernatural Hope which is inspired by the holy Spirit, nor the Motive of Hope, which is our *Formal* Beatitude, nor that Desire which this Motive excites in us, nor the Frequency of Acts of supernatural Hope: What then is it which he takes from the Spouse, more than from the Son? It is an Imperfection, and which can only be a natural and mercenary Inclination and Affection for the Gifts of GOD,* which is the *Formal* Beatitude. This Father says, in another Place, * *That Fear makes the Slave, Hope the Mercenary*, such as are bent to their own Profit; *but Charity the Sons, who desire the Father and not his Gifts, Jam ipsum non ipsius quæcunque bona desideret.* Thus have I reduced all the Expressions of this Father to the Standard of my own Book.

Albertus Magnus, whose Scholar S. *Thomas* was, says, 'Perfect Love unites us to GOD, 'without seeking any Good, either temporal

* Serm. in Cant. Ezechiæ.

'or eternal, but by its Goodness alone; for 'the delicate Soul, *says he, that is, the Soul 'which is jealous of the Purity of its Love*, doth 'almost abominate to love GOD by way of 'Interest and Recompence.' Let it be observed, that this Author, as I also have done, doth not attribute this Disinterestedness to any, but the most perfect Love. By Recompence, he understands, the Recompence considered as our Self-interest, and with a natural and mercenary Inclination. GOD forbid that any one should say, that the Perfect do *abominate* the Christian Hope, or the supernatural Desire of the Sovereign Good! It is, therefore, only a mercenary and imperfect Affection, which the perfect Soul, which is jealous for GOD even against itself, cannot endure: It is this which it abominates; it is this which it sacrificeth to pure Love.

S. *Thomas*, after having explained the three Orders of Men, says, *The Perfect increase still in Charity; but this is not their principal Aim.* What is it then? Wherein consists the chief Employment of the pure Souls, who have not the Imperfection of being mercenary? It is to be united in Love. *Sed principaliter intendat ut Deo inhæreat, & eo fruatur*; and afterwards, *Sed jam eorum studium circa hoc maximè versatur, ut Deo inhæreant.* They cease not to watch over themselves, nor to hope for their Happiness, nor to desire those heavenly Gifts which are the Means to acquire it, but such an Union of Love without Self-

love,

love, wherein all the Vertues are distinctly exercised in Peace: This is the ordinary State of these Souls.

S. *Bonaventure*, or the Author of *Mystical Theology*, which is printed in his Works, assures us, 'That the Soul doth in every Act 'what will highly please the loved Being, 'when she doth, as it were, annihilate itself 'to please it, and seeks not its own Interest, but, as it were, that of GOD, *&c.* '..... After it is separated from all other 'Creatures, it at last relinquishes itself, and 'is united to GOD. And now she desires 'not any Gift of her Lord, or temporal Advantage, nor Grace, nor Vertue, nor Glory, but He Himself, which is the Principle of a Communication with the Divinity, 'without desiring any thing else.' This is the Love which, after S. *Dennis*, he calls *Extatick*, *Deifick*, and *Transformant*: The Love which hath no Motive, nor raised by any different Thought, or View. It is, notwithstanding, very plain, that he doth not mean a Love entirely blind, and without any Motive. He would exclude only selfish Considerations, and interested Motives of natural Self-love. Observe how he goes on: 'This 'Liberty can be understood by such only as 'have experienced it; the Soul fears not the 'Devil, nor any mortal Man; doth not perceive the Stings of eternal Pains; but embraces Death with Joy. being submitted to 'its Creator by a true Union, and receives

'in all things the free Effect of his Promiſe, 'which S. *John* mentions; *If the Son ſhall 'looſe you, ye ſhall be free indeed.* But the 'Son looſes us, when he extends himſelf to 'us, and gives us his Love: And, laſtly, the 'Soul inclines to him above any Creature; 'and now, under GOD, nothing Penal lords 'over the Soul in the Deſires of unitive 'Life. And thus, being ſurely eſtabliſhed 'by the Conſtancy of her Love, ſhe fears no 'External thing; nay, fears not him himſelf 'in whom ſhe inhabits, becauſe her familiar 'Love makes her forget the Threatnings of 'him ſhe loves.

This Author doth in no wiſe take away holy Fear, and would leſs extinguiſh the Theological Vertue, *Hope*; nor doth he yet exclude the ſupernatural Deſire of the Gifts of her Lord, of Grace, of Vertue, and of Glory. He, therefore, excludes only the natural and mercenary Deſires. *Dennis de Chartreux* makes three Degrees, faithful Servants, ſeparated Friends, and hidden Sons: 'The 'Servants *(ſays he)* avoid carefully all mor- 'tal Sins, and faithfully obey all the Divine 'Precepts: Yet they are not contemplative, 'nor inward, but active; and apply them- 'ſelves to Actions, and Works of a pious 'Life, which they highly eſteem, and are very 'diligent in all Exerciſes of it. The ſepa- 'rated Friends are full of inward Affections 'and ſpiritual Delights; they endeavour to 'underſtand the Councils, and apply them- 'ſelves

'ſelves to the Acts of a contemplative Life: 'But they are not as yet entirely pure, be- 'cauſe they have not as yet quitted all Sel- 'fiſhneſs; they are not as yet dead to them- 'ſelves, and ſtill deſire the Gifts of GOD.' Theſe firſt are the mercenary Juſt, which moſt of the Fathers have mentioned; and the ſecond, the ſelfiſh or intereſted Saints of the latter Ages. Let us obſerve what S. *Dennis de Chartreux* ſays farther: 'The hidden Sons 'die to the preſent Things, and are employ- 'ed about the ſovereign and eternal Divi- 'nity only: They ſeek nothing, love no- 'thing, perceive nothing, deſire nothing, 'but that.' But to what do they die? to the Gifts of GOD, which the *ſeparated* Friends deſire? But, is here meant an abſolute Death to all Deſire of the Gifts of GOD? No, by no means. 'Tis a Death only to all Selfiſhneſs for the Gifts of GOD, which the *ſeparated* Friends have not as yet been able to diveſt themſelves of. He adds alſo: 'Theſe hidden Sons are conſumed, or 'burnt up by Love, are reduced to nothing, 'transformed into GOD, and inſeperably 'united to Him in this Transformation. '*In this Transformation*, the Soul goes out 'of itſelf, is plunged and ſwallowed up in 'the Abyſm of the Divinity, after it hath 'forſaken all Selfiſhneſs, both in itſelf, and 'and all other Creatures.' This Selfiſhneſs, which it forſakes, is Self-intereſt. The Soul is, according to this Author, *annihilated*, *loſt entirely*

entirely with regard to itself; and perceives no more any Distinction between GOD and itself. *Alteritatem namque non percipit, quoniam in Deiformem simplicitatem meavit.* 'Such a 'Soul, (*says our Author*) tho' it love GOD 'with all its Strength, does it without any 'View to Advantage or Recompence, or be-'cause GOD is necessary, or needful for it.' *Non commodi alicujus intuitu, sed nec remunerationis aspectu, vel quia sibi Deus conveniens est eoque ipse eget. . . . . Neque felicitatis obtentu, sed propter ipsum nudum boni affectum.* He proceeds farther, and says: 'Such a 'Soul loves Him for His Beauty and Holi-'ness; She acts not out of Fear of Punish-'ment, or Desire of Happiness, but out of a 'Love of Good only, out of a Desire of Ver-'tue, and a Zeal for the Divinity.' Can we suppose this some transient and short Transport, after which the Soul presently returns to a mercenary and interested State? No: The same Author assures us, *This is a voluntary and continual Obedience. Jugiter & delectabiliter paret.*

Upon first reading of these Words, some will be apt to think, this Saint endeavours to destroy all Hope of Beatitude, and its Motive, which is a View of what *is convenient for us, or what we stand in need of:* Yet if we read only what follows immediately, it will appear plainly, that he would exclude no more than what I have frequently mentioned, that natural Love of the Recompence, which

which renders the Juſt mercenary, or intereſted. 'We ought not (*ſays he*) to love either ourſelves, or our own Salvation, or any of our Advantages thereby, excepting for GOD, for Love of Him, and for His Glory.' Here all the negative Terms are employed; and not to aſſert, that the Will is not excited by the proper Goodneſs of the Object, but only to give us to underſtand, that the Will doth not deſire any Degree of the Goodneſs which is in the Object, but, inaſmuch as it is GOD's Pleaſure, and thro' His Command and Order, a Means conducive to the great End, the Glory of GOD: And, foraſmuch as the Soul loves itſelf only for GOD, it cannot deſire any Good but for Him alſo. 'Diſintereſted Love alone (*ſays he*) is meritorious. .... Natural Love deſerves nothing of GOD. .... It is natural; it proceeds from a natural Deſire and Inclination to be Happy, and from an infirm Faith. .... Let us love ourſelves, and our own Salvation, in GOD, with reſpect to GOD, and for GOD. He hath loved us without expecting any Good from us: He hath created us, and regenerated us, not for our Juſtice, but out of His infinite Goodneſs. He hath made all things for Himſelf. Thus, when we can love Him for the Purity of His Goodneſs, and not out of a Dread of Puniſhment, or Deſire of Recompence, we ſhall become *Deiform.*' We ſee then, that that Selfiſhneſs, or Self-intereſt,

interest, which the *hidden Son* divests Himself of, is a natural Love of Beatitude; and, in order to be *Deiform*, we must love GOD with a supernatural Love, and without any Mixture of that natural Self-love. All these Expressions do not in any wise destroy the real Conveniency which we seek for in all Vertues, in order to the acquiring our great End: They only exclude all mercenary Motives, and exalt all the Motives of particular Vertues by the Perfection of Charity, which pervades them, animates, and directs them.

The Author of the Treatise of *the Imitation of JESUS CHRIST*, which hath of late Years been so much read by the Faithful, to their great Advantage and Edification, frequently reflects upon the *selfish* Souls; and with regard to this, says, *Desire to be divested of all Selfishness, and follow JESUS CHRIST, only for His sake alone; desire to die to yourselves, and to live to Him eternally.* Thus, you see, it is possible *to desire to live eternally for GOD, without any Selfishness.* This Selfishness, which is rejected by the best Authors, cannot be any thing else but a natural Love of ourselves, which inclines us to that Glory and Joy which the Perfection of Vertue brings along with it, and to that Pleasure which flows from a Possession of the promised Recompence. The same Author, in another place, cries out,

* *O!*

* *O! how powerful is the pure Love of JESUS, without any Mixture of Self-interest, or Self-love.* Observe, how this excellent Author interprets Self-love. The Purity of Love consists in its being void of all Mixture. But what Mixture is that which he would exclude? Is it a Mixture of Love of supernatural Hope with that of Charity? No, undoubtedly, both of these are requisite in every State; and both, indeed, are supernatural, and infused by the Holy Spirit. And this Mixture, far from taking from the Purity of Love, is essential to every State of Love in this Life. What Mixture then of Interest is it, which is inconsistent with the Purity of Love? It is Self-love. But, once more, is this Self-love the same as Charity, or the Love with which we love our *Neighbour as ourselves?* Such a Love as that is so far from being excluded, that it is essential to every State of *inward Life.* Is this Self-love, by which we seek for the Recompence, and which ought to be cut off as mercenary, any kind of supernatural Love? No; for Grace never makes us mercenary, and the Holy Spirit is never the Author of Selfishness: No; this is a natural Love of ourselves, which appropriates the Gifts of GOD to ourselves. This Self-love, or Self-interest, a Mixture of which destroys the Purity of Love, can be only a natural Love of ourselves, which in-

* L 3. c. 37. & L. 2. c. 11.

clines

clines us to the spiritual Gifts. This View to Interest renders the Souls selfish, which must be renounced in order to Perfection. He that is free from all Self-interest, from all natural and Self-love, * *doth not fear Death, or Punishment, or the Judgment, or Hell,* with the natural Fear. This Author proceeds farther, and makes this wonderful Prayer to GOD: *O that I could love Thee more than myself, and myself only for Thee.* † *Amem te plusquam me, nec me nisi propter te.* And this is exactly the same Doctrine as S. *Austin* teaches: *Et nos in ipso, tamen propter ipsum.* Let it be observed here, that our Author loves himself but only for GOD. Therefore, that Self-love, wherein consists Self-interest, is not that Love of *Self* for GOD. It is then a natural Love, and it is concerning this imperfect Love, that he says; *Love never seeks itself; but whoever seeks himself, falls from Love. Seipsum nunquam quærens, ubi enim seipsum aliquis quærit, ab amore cadit.* Lastly, The same Author remarks; ** 'Many of them who have ardent Desires 'for Heaven, are, notwithstanding, chained 'to carnal Affections; and even while they 'pray so earnestly, do not act with entire Pu-'rity for the Glory of GOD; such often is 'your Desire. ..... For that which hath 'any Mixture of Self-interest, is not pure, or 'perfect.' Thus we see here, a Mixture of

* L. 1. c. 24. † L. 3. c. 5. ** L. 3. c. 49.

Nature

Nature and Grace, not in the same Acts, but in the same State, and in different Acts joined together.

Let us hear what some other contemplative Saints have said. *Hugo de S. Victor*, filled with ardent Zeal against the *Insensible*, who are afraid of being mercenary in desiring their own Salvation, speaks thus; * *Love yourselves, because you are loved of GOD.* Thus the good Pleasure of GOD is the Foundation of all our Desires for ourselves. He adds also; *Love His Gifts, because they come from Him.* He assures us, *Moses* and S. *Paul preferred the Glory of GOD to their own Salvation. They chose rather, that the Glory of GOD should be extended in the Salvation of a great many, than be confined to their own private Salvation.* †

Richard de S. Victor describing several Degrees of Love, mentions a Third; the Ardency of which is so great, as not to endure any Thing, or Principle, excepting Love: *The Soul* (says he) *forgets itself, knows not itself any longer, but passeth into GOD.* These *act not by their own Will. Nihil jam propria voluntate agunt.* Here Selfishness is plainly excluded. These Souls are like Metals, melted by the Fire of Love: They no longer retain either their own Form or Consistency. It becomes *all to all*, like S. *Paul.* Love

* L. 2. de Sacri. c. 8.

† In Instr. Mon. de Arrat. Anim. Tom. 2. p. 145.

turns

turns into Folly, and its Jealousy becomes extreme. But is it not the highest Folly to reject the true Life, by desiring, as S. *Paul* doth, *to be accursed*, or, as *Moses*, to be blotted out of *his Book?* But *to reject true Life* implies no more than to cease from all selfish Desires of our eternal Life.

Suso, an Author much commended by *Bellarmine*, says, 'The Souls of the highest 'Degree (which he names the Ninth) offer 'themselves to GOD, to do his Pleasure 'with them, either for any Time, or for 'Eternity, and do nothing out of Selfishness. *Harpius*, whose Works were corrected and reprinted at *Rome*, says, as *Bellarmine* assures us, 'The Love of the perfect Man embraces 'nothing but the Pleasure of GOD, and is 'ready, without any Restriction from its own 'Will, to sustain any Loss, either for Time 'or for Eternity, for the Sake of GOD. 'He calls this Love naked, tranquil, and 'peaceable, because it is divested of eve-'ry Thing, which was between GOD 'and itself. * ' *Rusbroke* says, 'Man, in 'the divine Liberty of Freedom of the Spirit, 'is raised above all Fears of Death or Hell, 'or Dread of any other Pains which the 'Soul might be subject to, either in Time 'or in all Eternity.

This same Author, in another Place, uses such Expressions concerning Love, that if

* P. 272.

they

they were taken in a strict and rigorous Sense, would destroy all Christianity: But his Intent is only to declare a Preference of *Passive* Love to *Active*; or of pure, peaceable, and disinterested Love, to an urgent, natural, and mercenary Affection, which is frequently joined to it in some supernatural Acts of the Vertues. *Gerson*, who hath wrote in Defence of the *Mystick Life*, boldly asserts, 'They who have had no Experiences, are as 'little qualify'd to judge of it, as a blind 'Man is of Colours. *' But he is notwithstanding dissatisfy'd with some of *Rusbroke*'s Expressions. But *Dennis* the *Carthusian* hath defended *Rusbroke*. And *Bellarmine*, upon this Occasion, said: *Some Expressions of Authors who treat of mystical Divinity, are blamed by some, and commended by others, because they do not all take them in the same Sense. Hunc etiam doctorem carpsit Joan Gerson, D. Cartusianus defendit. Id enim solet accidere eis qui scribunt de mystica Theologia, ut eorum dicta ab aliis reprehendantur, ab aliis laudentur, quia non eodem modo ab omnibus accipiuntur.* *Taulere* an Apostolick Author in *Germany* hath spoken to the same Effect with *Rusbroke*, with relation to the Perfection of being disengaged even from selfish loving GOD, because in that State the Soul is rather passive with respect to GOD, than active in itself: And presently after subjoins these Words.

* Gers. de Theol. myst. Par. 2.

'Though we are permitted to desire eternal Life, yet that Obedience is more excellent and more pleasing to GOD, which hath respect only to the Greatness of the divine Majesty. This is not the State of Servants, or of the Mercenaries, but of Sons who prefer the Glory of their Father to any Recompence which they can receive.' * *Ekius*, according as *Bellarmine* quotes him, *despis'd* Taulere *as a Person of suspected Faith, But Blosius defended him excellently. Porro hunc virum ut suspectum circa fidem contempsit Joa. Ekius, sed egregiè defendit Lud. Blosius.* †

Blosius, that religious and celebrated Abbot in his Diocese, followed *Taulere* as his Master. 'Those, (says he) as the particular Friends and Sons of GOD, enjoy the most calm and peaceable Liberty, being lifted up above all Fear and Agitation of Mind concerning Death or Hell, or any other Things which might happen to the Soul, either in Time or in Eternity.

Bellarmine, the learned and pious Cardinal, approves all these Authors. And can we believe they would place Perfection in a monstrous *Indifference* for the eternal Love of GOD, who is our essential End? Or that they would extinguish the supernatural Hope of eternal Salvation in our Hearts? GOD forbid, we should impute these Blasphemies to them. They would only cut off the natu-

* Institut. C. 13. P. 713. † De Script. Eccl.

ral

ral and mercenary Desire of the eternal Good. And on all other Occasions these holy Authors have shewed the greatest Zeal in confuting all the Illusions of false Contemplatives.

Gregory Lopez, that excellent Contemplative of the new World, was also warmed with the Doctrine of *Rusbroke* and *Taulere*, which we have just now seen, concerning the Disinterestedness of our Love, and is reported to speak thus. 'The Soul hath no longer any Will. She considers only what relates to the Honour and Glory of GOD, 'as if she were GOD himself, and considers 'them not as Things strange and apart from 'herself. Thus he approved what *Taulere* 'and *Rusbroke* wrote concerning the Uniformity, Deification, and Preservation of the 'Soul.

We find this Maxim in the Life of *Balthasar Alvarez*, Confessor to S. *Theresa*, concerning the Desire of Heaven. 'Let us be 'good Servants, Let us serve GOD as it is 'our Duty, and let the rest be as it will, 'without giving ourselves any Solicitude; 'for He is infinitely good and just. The 'Desire of Heaven may proceed from Self-'love.

It is then plain from hence, that he disapproves only of the natural Love of ourselves, and doth in no wise reject the other Sorts of Love when he declares absolutely we ought to have no Regard to our Salvation.

The devout *John de la Croix* hath said, speaking of GOD, 'Tho' the Soul should 'receive no Satisfaction or Pleasure from 'GOD, yet would it praise him even because 'He is GOD. ---- And this Praise and 'Thanksgiving, which proceeds from no o-'ther Principle but because he is GOD, is 'more strong and delightful. ---- He that 'works out of pure Love, even tho' GOD 'did not know any Thing concerning him, 'would, notwithstanding, continue to do 'him all Service with the same Alacrity and 'Joy, and with the same Purity of Love. But doth this devout Man discourage us from hoping? No, undoubtedly. But would have perfect Charity pervade and command Hope, and purify the Soul from all natural and mercenary Affection for the formal Beatitude.

Avila, who is the Apostle of *Andalusia*, who so vigorously opposed a pernicious and execrable Sect of Fanaticks, named the *Enlightned*, which in his Time had gain'd footing in that Country, would have a 'perfect Soul 'be possessed with a continual Desire that 'GOD should be glorify'd in it, as he is 'in himself. * And adds, this Love only 'can satisfy the Soul, this ravishes a Man out 'of himself, and transforms him. The same 'Author would have all the Actions, Exercises, and Prayers of such a Person, have re-'spect only to GOD and his Goodness,

* L. 2. lettre 13.

'without

'without any View to a Recompence. He 'ſays farther, † We may ſometimes glance 'upon the Promiſes, in order to animate 'ourſelves, but never to lay it down as our 'chief End. But if GOD ſhall not give 'us ſuch a perfect Love as to walk in this 'Way, we muſt diligently perſevere in the 'other leſs perfect Love.' Would he have us think Hope an Imperfection to which we have recourſe as to a uſeful Weakneſs? No, he would only have Charity pervade, animate, and command Hope, and leave the Soul the Conſolation of a natural and mercenary Affection, (which is very different from ſupernatural Hope) when the Soul happens to be too weak to ſupport its being deprived of this ſenſible Pleaſure. Cardinal *Bona*, whoſe Memory is ſpread like ſome rich Perfume thro' all the Church, ſpeaks thus to GOD. 'O! 'uncreated Fire, when wilt thou kindle me 'with the Flame of thy Love, that I may 'be all thine by the Deſtruction of all Self-'ſiſhneſs in me? Lord, I will not follow 'Thee by the Way of Conſolations and 'Self-Pleaſures, but only by Love. I deſire 'Thee only, and nothing out of Thee for 'myſelf.---If I ever mention any Thing as 'appertaining to me, if I name myſelf, I 'mean Thee only, for thou only art me and 'mine, my whole Eſſence is in Thee; I de-'ſire nothing which comes from Thee, but

† Des fauſſes revel. C. 50.

'Thee Thyself. I had rather suffer for ever 'the cruel Torments of Hell, than enjoy 'eternal Happiness without Thee. If I knew 'I should be annihilated, yet would I serve 'Thee with the same Zeal, for it is not for 'my Sake but Thine that I serve Thee. O 'how great is my Joy that Thou art sove-'reignly good, perfect, *&c.*----I love Thee 'purely for Thyself, I rejoice in Thy good 'Things, for this only Reason, because they 'belong to Thee. I had rather suffer all the 'Pains of Hell than injure Thy Justice. 'Lord, I will endure Thy Anger, because I 'have sinned against Thee. If I have received 'Good at Thy Hands, Why should not I 'also suffer Evils which come from Thee? 'Lord, if it be thy good Pleasure, I will 'suffer willingly all the Evil of Pain, with-'out any Mixture of Comfort. I desire eve-'ry Thing, and I desire nothing.' This Ho-ly Man desires every Thing out of a Princi-ple of Grace, which makes us exercise super-natural Hope; and nothing out of a natural Love of himself, which is Self-Interest.

In the same Sense Cardinal *Berulle* is to be understood to extend the *Inward Denial* even of Things necessary to the Life of the Spirit. He says, 'This Self-Denial is to be applied 'to Desires which seem the most contrary to 'it. The Desire of eternal Glory is to be so 'purify'd, that we ought to be better satis-'fy'd with the divine Pleasure, that He is 'not pleased to give us it as yet, than even

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'with the actual Possession of it. And 'whenever it should be GOD's good Pleasure to bring us to eternal Glory, we ought 'to acquiesce in its being the divine Will, 'and be more pleased with it as being such, 'than because it is eternal Glory.' The pious *Angelo de Foligni*, believing himself plunged in Malice, perceived nothing but Corruption and Hypocrisy in himself. *He called even Death to his Succour*, and spoke thus to GOD, after mentioning something concerning Hell: 'Haste Thee: And since Thou 'hast forsaken me, finish it, and plunge me 'into the Bottom of this Abyss.

'O Love, (cries out S. *Katharine de Genes*) 'I desire thee only, and after what Manner 'it shall please thee; I would have in it not 'one Spark of Desire, either for Heaven or a-'ny created Thing. All Desire fails of Per-'fection.' The purest Love doth not reject Hope, thro' which we are saved, nor consequently the supernatural Desire of Heaven, even considered as the created Happiness. For we ought to hope that Happiness which GOD promises us, and to which he invites us. What Desire then of Heaven is it, which pure Love doth not admit of? Such as proceeds from a natural Love of ourselves. But the supernatural Hope, thro' which we desire Heaven, hath not this Imperfection. And we do in no wise destroy Hope, by sacrificing our Self-Interest in Heaven, thro' the most perfect Purity of Love. Self-Interest, in this

Manner explained, will reconcile you perhaps, my Brethren, in ſome Meaſure to what the ſame Author ſays in another Place. 'I ſay 'in myſelf, this Myſelf is GOD,---I know 'nothing that is me or mine, nor Pleaſure, 'nor Good, nor Strength, nor even Happi-'neſs. I cannot turn myſelf to any Thing 'either in Heaven or in Earth, to which I 'ſpeak after any humble or ſpiritual Manner. '*He ſays in another Place*, Love ſo wholly 'poſſeſſeth me----I wiſh alſo that thou 'wouldſt ſhut thy Eyes to Thyſelf, in ſuch 'a Manner that thou mighteſt not ſee any 'Thing work in thyſelf, as thyſelf; but I 'would have thee be dead to thyſelf, and 'that all Views, however perfect, of thyſelf, 'be annihilated, and that thou work in no-'thing as thyſelf.

It is plain, by *Self-annihilated* muſt be meant Humane ſelf. That Self which loves itſelf with a natural Love, which is Self-Intereſt. This Self is indeed an imperfect Principle. When we act by Grace only, we leave nothing for Self to do. We deſire nothing, not even the moſt deſirable Goods by this natural and imperfect Principle. We deſire our Salvation more than ever, but never deſire it with that natural and mercenary Deſire which *Self* inſpires.

S. *Thereſa*, ſpeaking of the Souls which are in the ſixteenth Manſion of her Caſtle, aſſures us, they deſire the Lord would take notice, that they do not ſerve him out of a

View

View of the Recompence. Mr. *Arnauld de Andilly* thus translates the Words. 'They 'desire that GOD would observe that 'they obey Him so little out of a Consider- 'ration of their Interest, that they do not so 'much as reflect upon it in order to stir them 'up to the Glory which is prepared for 'them in the other World.

But would this Saint have the Souls wish they could shew GOD that they rejected that *Lively Hope* by which they were regenerated, and that the true Motive of Hope, our sovereign Good, unto which all the Promises in Holy Scripture invite us, hath no Sort of Effect upon them? Hath a Saint, whose *Celestial Doctrine* the Church so magnificently commends, been guilty of so foul an Impiety? No unquestionably; therefore the Recompence must be understood to be consider'd as the *Object* of our natural and mercenary Affection. And in this Sense it may be truly said that some Souls do not serve GOD out of an interested Motive of the Recompence. This Saint adds farther: 'These Souls never think on the Glory 'which they shall receive, as a Motive which 'should strengthen and encourage them 'in the Service of GOD, but only in 'order to satisfy their Love, whose Nature 'it is, to operate after a thousand various 'Manners. If the Soul could possibly, it 'would seek out for Ways to consume itself 'in this Love. If it were necessary for the

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'Encreaſe of GOD's Glory that it ſhould 'be annihilated, it would moſt willingly con- 'ſent to it. *Obſerve farther what ſhe ſays con- cerning the Souls in the ſeventh Manſion.* 'The firſt Effect of ſpiritual Marriage is a 'Forgetting of Self, inſomuch that the Soul 'in ſuch an Eſtate thinks ſhe is not at all, 'becauſe ſhe is not after ſuch a Manner as 'ſhe underſtands. And ſhe no more reflects 'whether ſhe ſhall attain Joy, or Glory, 'or Life, in Heaven, becauſe ſhe is wholly 'poſſeſſed and taken up with the Love of 'GOD----Theſe Perſons do not only de- 'ſire to die, but even to continue many 'Years under the ſevereſt Afflictions, provi- 'ded it could in any wiſe contribute to the 'Glory of GOD. When ſhe ſays the Motive of Glory doth not encourage the Souls, ſhe means no more than S. *Bernard* in his Aphoriſm, that *Pure Love draws no Aſſiſtance or Strength from Hope.* Theſe ſtrong Expreſſions have two very true Senſes. The firſt, that theſe Souls are not excited or moved by any natural and mercenary Inclination to the formal Beatitude. The ſecond is, that in this State, Charity is not *pervaded*, animated, and commanded by theſe Acts of ſupernatural Hope; but on the contrary, Charity *pervades*, animates, and commands, theſe Acts in the State of perfect Life, in ſuch a Manner that the Soul would love GOD upon Account of his own ſovereign Perfection, though ſhe had no Happineſs to hope for. The Term

never

never perhaps may ſeem too rigorous; but it imports no more than an *Habitual*, and not *Invariable* State of Diſintereſtedneſs, as I have taken notice of before.

I was not at all ſcrupulous to cite here ſome Paſſages from theſe great Saints, among others taken from great Divines; becauſe the Church, by canonizing them after a thorow Examination of their Writings, hath left no Room to doubt of the Excellence of their Maxims, which regard *Inward Life.*

Rodoriguez, an Author highly approved, and read by the Faithful very much to their Edification, ſays, 'We ought not only to 'conform ourſelves to the Will of GOD, 'with regard to the Goods of Grace, but alſo 'with regard to thoſe of Glory. The true 'Servant ought to be diveſted of all Manner 'of Self-Intereſt.' Diſintereſtedneſs concerning the Goods of Grace imports an *Unſelfiſhneſs* in formal Beatitude. This Author doth not exclude all Intereſt, as an Imperfection. He doth not exclude Hope, nor its true Motive, our ſovereign Good. Therefore the Diveſting ourſelves of, or *Sacrificing, all Self-Intereſt*, doth not deſtroy, but on the contrary, perfect this Vertue. Let us hear *Rodoriguez*, again. 'The Accompliſhing the Will 'of GOD is greater Matter of Pleaſure to 'him, than his own Happineſs. It is the 'moſt conſummate Perfection, ſays a great 'Man, not to ſeek, in any Sort, our 'own Self-Intereſt, either in little or great 'Things,

'Things, either in temporal or eternal. And indeed if Self-Intereſt or mercenary Affection be an Imperfection, we ought to endeavour more to exclude it out of the Deſire of our ſovereign Good, than out of that of any inferiour Goods. 'This Perfection (as 'our Author proceeds) hath ſhone in ſome 'Saints, as in *Moſes*, and S. *Paul*, whoſe 'Zeal for the Salvation of Souls and the 'greater Glory GOD, tranſported them in 'ſuch a Degree that they forgot themſelves 'with regard to this Point, and ceaſed to 'be ſolicitous even for their own Salvation. Here is a Manner of ſpeaking (my Brethren) more ſtrong than any I have uſed. *Rodoriguez* doth not adviſe us to ceaſe to deſire our very formal Beatitude; for that would be to ceaſe to hope for the Gifts of GOD, which he promiſed us in order to invite us to deſire them. He means only, that we ſhould not ſeek them with a natural and mercenary, or intereſted Inclination.

S. *Francis de Sales* ſays, 'Simplicity is on-'ly an Act of the moſt ſimple and pure Cha-'rity, which hath one End alone, namely 'the Seeking the Glory of God, without the 'Soul's ever permitting any Mixture of Self-'Intereſt in it; for otherwiſe it would not 'be perfectly ſimple.' According to him, *Simplicity* is a State, and concerning which he uſes the Term *never*, and therefore denotes it to be habitual at leaſt through all Life. And in this State, he excludes all Mixture of Self-Intereſt;

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and in this, according to him, the *Simplicity* and *Purity* of Love conſiſts: *In this State we do unqueſtionably ſacrifice all Self-intereſt; for the Soul can never permit a Mixture in it.* This Self-intereſt, therefore, is not the Objective Beatitude, which is GOD Himſelf, nor yet the formal Beatitude; for we are never allowed deſiring and hoping for that, as being the chief Gift of GOD, promiſed us by Him, and inſeparably joined to the perfect Love of Him. This *Self-intereſt*, which, according to this Saint, the Soul does never permit a Mixture of, is ſo far from being the eſſential Object of Hope, that it is, on the contrary, an Imperfection, which proceeds from a natural Principle, and which ſpreads its Weakneſs over the Soul which hopes. Thus it is a natural Imperfection, which the Soul, being jealous leſt it ſhould not follow entirely the Impulſe of Grace without hearkning at all to Nature, runs into, *as being willing never to permit any Mixture.* 'The Soul (*ſays our Saint*) hath no other Motive to incite 'or ſtir it up to attain the great End, but the 'great End itſelf; otherwiſe it would not 'be perfectly ſimple; for it cannot ſuffer 'any other Motive, that it might be per-'fect, but the pure Love of GOD.' But in theſe Places, where the Saint uſes theſe moſt abſolute Excluſions of all Motives, in order that it might be perfect, by the pure Love of GOD, can we think that he rejects, as an Imperfection, the Motive of Happineſs, which

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is essential to the Christian Hope? Can we believe he should assert, that the Soul, in order to attain Perfection, should not permit any Mixture of the Motive of its eternal Salvation in any of its Vertues? and that the Act of Hope should be undeserving his Love? Thus the Saint himself explains his own Words: *We follow not these Motives considered solely as vertuous, but considered as Motives loved and commanded by G O D Himself. We do not say, we are going to* Lyons, *but to* Paris, *when we go to* Lyons *in our Way to* Paris. He speaks not concerning the proper Motive of Hope, and is very far from excluding that, because GOD Himself commands it. But supposing that, as it is very natural to suppose it, he speaks only of the Motive of Charity; for in that Estate we generally hope by such a Hope, as is commanded by Charity. When this great Saint says, 'The courageous Soul knows 'not how to love the *Paradise* of her Spouse, 'but the Spouse of the *Paradise*; and endea-'vours to seek nothing in G O D, but the 'Love of His Beauty, and not the Pleasure 'which He hath in the Beauty of His Love.' We must not imagine, he would exclude all Desire of the formal Beatitude, which the Schoolmen term a thing created and distinguishible from GOD: Our Saint would only exclude natural and mercenary Love. He would, undoubtedly, have us affected with the Object for the Excellency which G O D hath bestowed on it, and that we should desire

ſire it by a ſupernatural Love of ourſelves: And, in this ſenſe, we ought not only to love the Spouſe of the *Paradiſe*, but the *Paradiſe* of the Spouſe, not only for his Beauty, but alſo for the Pleaſure which it takes in His Beauty. He doth not exclude the Deſire of the Object conſidered as Good to us, but only the natural and imperfect Principle of Love. Let it be obſerved, my Brethren, that this great Saint hath not ſcrupled to make uſe of the Term *Motive*, to expreſs the Principle of Love which moves the Soul. He doth not exclude the real Multiplicity of Motives, ſubordinate to each other in the Exerciſe of diſtinct Vertues; but conſiders all theſe ſeveral Motives as united under the ſole Principle of Charity, which pervades, animates, and commands all the Vertues: And therefore it is that he ſays, *The Soul, which is arrived at perfect Simplicity, hath one only Love for GOD, and in this Love there is one only Deſire, to reſt in the Boſom of our heavenly Father.* This Reſt is only the Peace of pure Love, according to this Saint. *Paradiſe* is no more amiable than the very Miſery of this World, if the Divine Pleaſure is equally in both Places. Therefore, all the *ſimple* Soul deſires, is, to be united to the much-beloved by pure Love. But, is this Diſpoſition in ſome few caſual Acts only? Quite the contrary; *it is habitual, not only in Prayer*, (ſays he) *but alſo in the Conduct of our whole Life*; ſuch Souls ought to proceed in the ſame Spirit of Simplicity.

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All theſe Authors do frequently exclude Self-intereſt, and its being a Motive for the State of Perfection. There is now, therefore, no Mean: We muſt plainly ſay, There is an impious Doctrine contained in thoſe Writings, which the Church hath for ſo many Years admired, and had the greateſt Regard for, if by Self-intereſt they meant our Salvation, and by intereſted Hope the Chriſtian Hope: Or, laſtly, we muſt confeſs, that they have taken Self-intereſt in the ſame Senſe as I have done; for a natural and mercenary Affection, which ought to be ſacrificed in order to Perfection. I have a little above ſaid, that all the Expreſſion of this Saint amounts to this Import, *That we ought not to have any ſelfiſh Deſire, either concerning the Merit, or Perfection, or even eternal Happineſs.* And, therefore, it is evident, I have limited all the Quotations I have made to this reſtrained Senſe. It remains only to ſhew, whether this great Saint did place Perfection in this Diſintereſtedneſs in Things: And in order to this, I need only lay before you what he hath ſaid concerning the three juſt mentioned Heads.

Concerning *Merit. We ought not to have any Reſpect, or ſelfiſh View to Merit; nay, I would not have any reflect ſo much, as, whether they have any Merit; the Daughters of the holy* Mary *ought not to have any Views to this, but do every thing for the greater Glory of GOD. If we could poſſibly ſerve GOD without meriting,*

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we ought to deſire to do it. It is plain from hence, that he is very far from being intereſted in his Merit, or having any ſelfiſh Views to it, ſince he would utterly renounce it, if it were poſſible; and puſhes the Matter even to a Suppoſition of an impoſſible Condition, that of ſerving GOD *without* Merit for pure Love.

Concerning *Perfection*, he ſpeaks thus: *If it were poſſible, we could be as pleaſing to GOD by being imperfect, as by Perfection: We ought to deſire to be imperfect, in order to form in our Minds the moſt holy Humility.* Our Saint ſays farther; *O how happy are they, who diveſt themſelves of a Deſire even of Vertues, and of the Solicitude, to acquire them as not wiſhing for them, but inaſmuch as it ſhall pleaſe the Almighty Wiſdom to communicate thoſe to them, and employ them to attain and uſe them!*

Concerning *Merit*, we have before heard him ſpeak thus: *Paradiſe is no more to be deſired than the Miſeries of this Life, if it were GOD's Pleaſure that we ſhould purſue the one as much as the other.* He ſays farther; *He could chooſe rather to be in Hell, if it were GOD's good Pleaſure, than even in* Paradiſe, *if it were contrary to GOD's Pleaſure.* Nay, he would even preferr Hell to *Paradiſe*, if it were more agreeable to the Divine good Pleaſure, that he ſhould be in the former rather than in the latter. So that (by Suppoſition of the greateſt Impoſſibility) if he could know, that GOD would be better pleaſed with his Damnation

than Salvation, he would choose the latter. In another place he says; *The Desire of eternal Life is good, but we must desire it only in Conformity to GOD's good Pleasure.* This last Quotation, as also several others, and that before concerning *Merit*, are not in the *Paris* Edition of his Works, but they are in the *Lyons* Edition. But the Designs of these three things, which he would exclude out of his perfect State, are not the supernatural Desires inspired by the Holy Spirit in the Exercises of Hope: I say once again, he would cut off nothing of natural Love, in which consists Self-interest, which is very plain, from a Passage I quoted concerning *Perfection.* For thus says *Francis de Sales*; *If you desire Perfection with a Desire of Inquietude, who doth not see plainly that this is Self-love, which cannot bear to see Imperfection in ourselves.* Whatever Endeavours may be used to wrest the Words of this great Saint, yet, notwithstanding, every particular Reader will find, upon meer opening the Book, Passages exceedingly plain and clear, wherein he says, *That a pure and jealous Love*, or to speak in his own Words, *a zealous Love will not endure any Mixture of Selfishness.* And it will contribute less to any one's Purpose, to use any indirect Arts to discredit the Spirituality of this Book, which hath perfected so many Souls: For he was thoroughly an exact and accurate Divine, a great Enemy to all Illusion, and had a great Insight into the Turnings

ings and Windings of the Heart of Man, very much experienced in the Ways of GOD, and full of Grace, for the conducting of Souls with Gentleneſs to the moſt exalted Perfection. Obſerve the Diſpoſitions of the Mother of *Chantel*, whoſe Director he was. Father *Binet*, a Jeſuit, ſpeaking to Mother *Beaumont*, expreſſed himſelf thus: *Love hath ſo entirely taken away from Mother* Chantel *all Selfiſhneſs, ſhe hath now no Reſpect to either Love or Hope, tho' ſhe poſſeſſeth theſe Vertues in a very eminent Degree: And when, in order to be thoroughly informed, I asked her other Queſtions, ſhe anſwer'd, Inaſmuch as Grace and Glory were in GOD only, by hoping for GOD ſhe hoped for every thing, without reflecting on any thing but Himſelf; or, whether Glory and Happineſs might conſiſt diſtinct from GOD, ſhe never endeavour'd to ſeek them, but GOD only. The Purity of this Love* (ſays this Father) *delighted me exceedingly.* She was asked, *Whether ſhe hoped for the Enjoyments and Joys of eternal Life?* She anſwered, with a profound Senſe of her own Unworthineſs; *I know, that thro' the Merits of our Saviour, we ought to hope for them; but my Hope, tho' the ſame in effect, is modelled after another manner; I deſire to hope for one thing only, namely, that GOD would accompliſh His good Pleaſure in me, and that He may always be glorified.* She ſpeaks here concerning Beatitude, as being diſtinguiſhed from GOD, which the Schoolmen call formal. She deſired them only according

to the Maxim of the Council of *Trent*, that is, *by Hope, which proceeds from, and is ſupported by Love only; and becauſe it is GOD's good Pleaſure that we ſhould hope our own Happineſs.* This pious Soul had ſome Scruples concerning ſuch a *ſimple* Diſpoſition, and frequently conſulted *Francis de Sales*, to inform and inſtruct her on this Point: She enquired of him, *Whether the Soul ought not to repoſe itſelf, and acquieſce in GOD, leaving to Him all Care concerning Himſelf, both in external and internal Things, without any Attention, Election, or Deſign, excepting only to accompliſh the moſt holy Will of GOD?* The Saint anſwered: *GOD be gracious to Thee, my beloved Daughter; the Infant in its Mother's Arms need only to cling to its Mother, and leave all other things to her Care.* He told her at another time; *Never depart from this Way; GOD forbid we ſhould ever go about to ſuppreſs the real Acts of ſupernatural Hope! We would only diſcountenance the Emotions of the Mind for the formal Beatitude, out of a natural and mercenary Affection.* And, agreeable to the Notion of this pure Love, that Mr. *Renti*, whoſe noble Birth rendred his Vertue ſo conſpicuous, ſpeaks thus; *I fear neither Hell nor the Devil; I think not of Heaven, or Earth, but only to do the Will of GOD.* He ſays in another place; *I have ſuch Reſignation to the Divine Will, in whatever it ſhall pleaſe GOD to determine concerning me, that Hell would be a* Paradiſe *to me, if GOD ſhould*

should command it. The Author of his Life says, *He was dead to all good Things, even to the Vertues and Perfection; he sought not after them, nor desired them, but in the Spirit of the most unconditional Resignation.* But observe wherein his Resignation or Annihilation consisted: He says, *Self-love is so exceeding unwilling to be destroyed, that she cares not by what Means she procures her Subsistance, and maintains her Selfishness, which makes it necessary for us to strive to annihilate all our Desires, even those which seem to tend to the Assistance of our Vertues.* It is plain from hence, that he would only divest the Soul of the natural Inclination to Perfection and Vertue, such an Inclination or Tendency as involves in it Selfishness, or Self-interest.

It will not be improper also, to cast an Eye on the *Catechism, and Rules for a Spiritual Life*, of Father *Surin*, both approved of by the Bishop of *Meaux*. The first of these Books speaks to the same Import as *Katharine de Genes*: 'Man says naturally, out of the 'Corruption of his Heart, *Me, Me;* but 'when its Bottom is supernaturally cleansed, 'he says in his Center, *GOD, GOD*, by 'means of his Transformation from himself into GOD. The Soul cuts off even 'good Desires, except some particular Desires 'which GOD instills into it, for things 'GOD pleases the Soul should desire. When 'it is GOD's Pleasure the Soul should do 'any thing, He gives it a peaceable Desire,

'which in no sort prejudices holy Indiffe-
'rence.' (It must here, and every-where else, be observed, that these Desires, which GOD is said to give, or instill, proceed not from any extraordinary Inspiration, but only from such an Impulse as is common to all the Just.) He says, in another place; 'The 'Soul doth so continually advance in relin-
'quishing itself, as even to forget itself, its 'Life, its Health, its Reputation, its Glo-
'ry, its Time, its Eternity.' And this happens when he hath entirely quitted himself in all sort of Interest, Humane or Divine; that is, hath abandoned Selfishness in all manner of things. Our Eternity, or Divine Interest, which we forget, or with respect to which we are said to quit ourselves, do not concern our Salvation; for it would be impious to forget that: Therefore, according to this Author, Self-interest and Salvation are very different things. Thus he speaks: 'The Soul, without concerning itself about 'any thing that might affect it, endeavours 'only to see the Glory of the Lord, with-
'out any Consideration of its own In-
'terest: She thinks not of her spiritual Trea-
'sure or Merits.' And adds, speaking of this pure Soul; 'It relinquishes its own Merits, 'hath no regard to its own Good, but aban-
'dons itself wholly to GOD, regards not its 'own Life, Health, or any thing else that 'might happen to it, not only in Time, but 'also in Eternity, by an entire Resignation

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' of itſelf into the Hands of G O D.' Its principal Study is, to take care not to act out of a Conſideration of its own Intereſt, and to have no other Aim than to pleaſe GOD; not that I do blame the Motive of the Recompence, which may ſometimes be very profitable and uſeful; but the Motives of the Glory of G O D, Love of G O D, and Good Pleaſure of GOD, are the moſt commendable, and the moſt to be deſired. But by excluding all Conſideration of Intereſt, would he exclude the Motive of Hope? would he have it be the principal Study of theſe Souls, to be continually upon their guard againſt the Hope of the Sons of GOD? The Author deteſts this Impiety. Does he mean, we ſhould no more love or deſire the Sovereign Good? Such a Thought ſtrikes Horror into me! He deſtroys only natural Self-love and Affection, in order to admit nothing which did not proceed from Grace.

Father *Laurence*, in his treating on the *Reſurrection*, whoſe Manners have been deſcribed in a ſmall Tract, by an *Eccleſiaſtick* of great Merit, ſpeaks thus: *Since I enter'd myſelf into religious Orders, I have not concerned myſelf for Vertue, nor my Salvation.* This Brother, in a great Trouble of Mind, which he had for ſeveral Years, inſomuch that he could not be perſuaded but he was damned; (here is an Inſtance of that Trouble of Mind, which I have called Invincible, and the Impreſſion of Deſpair, which doth not deſtroy

Hope) never altered his first Resolution, but without reflecting on what might happen to him, and without being buried about his own Pain, (as most afflicted Souls are) comforted himself with this only: *I was actuated always, thro' the rest of my Life, by the Love of GOD*: And by this forgetting himself, he endeavoured to lose himself for GOD, and found himself. These Words would be impious, if they did not admit of such a Sense as only excludes Self-interest, or natural and mercenary Affection, which is the only thing I have excluded in my Book. Let us, therefore, see farther, what it is which this religious Author means. He sometimes desired to conceal, if it were possible, from GOD, what he did out of pure Love of Him, that so, by receiving no Reward for it, he might have the Pleasure of doing something for GOD only. But, would this holy Brother fly from the Recompence, and extirpate Hope out of his Heart? No, undoubtedly. But Charity, which already possessed it, and made him exercise all Acts of Hope, left no room for natural Self-love, or Self-interest, or for any Respect to the promised Goods. He farther assures us, *He was always governed by Love, without any Interest, without concerning himself whether he was damned or saved*: That *he was exceeding troubled in Mind, as thinking that he should be most certainly damned, and that no body was able to drive this Opinion out of his Mind.* When he says,

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He thought he ſhould be certainly damned, he deceived himſelf, as all the Scrupulous do: He only imagined it. He adds farther; *After he thought neither on* Paradiſe *nor* Hell, *his whole Life was perfect Freedom, and continual Joy.* I never approved of ſuch violent Terms as theſe are; nor do I now: But I cannot but highly eſteem an excellent Prelate for approving of ſuch Expreſſions, inaſmuch as they beſpoke a great Simplicity and Innocence, a great Diſintereſtedneſs of Spirit, and Joy of the Holy Ghoſt. The Author of that Book ſays: 'Thus Brother *Laurence* begun with 'the higheſt Perfection, by relinquiſhing all 'for GOD, and doing all for the Love of 'Him, he thought neither on *Paradiſe* nor 'Hell.

If you will hear what the School Divines have ſaid upon this Head, read *Robert* of the *Sorbonne*; he ſays to GOD, *I would wholly leave and forſake my Sin, but chiefly for Love of Thee, even tho' I ſhould attain no Good, nor avoid no Evil thereby.* If ſuch a Love becomes a Sinner in the State of Penitence, can we think it chimerical or dangerous in perfect Souls? Read *Sylveſter*, he ſays, * *It is Death to love GOD for any temporal Advantage, or, finally and principally, even for eternal Life.....* .... *Yet* (ſays he) *it is lawful to love GOD for theſe things*, licitum eſt, *by a ſecond Motive*, ſecundario, *for GOD in Scripture, promiſes*

* In Sum. Verb. Carit. q. 7.

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these things to them who love Him: It is also lawful to do some things even for Self-interest and Profit; as for instance, to give Alms in order to draw a Blessing on ourselves from GOD, according to those Words of S. Matthew, Lay up for yourselves Treasures in Heaven; *yet it would be best, never to have any Regard to our own Merit, according to S.* John iv. My Meat is to do the Will of Him that sent me. Read *S. Antonine*, he assures us, 'Man ought to 'suffer all sorts of Evils rather than sin, *as* 'S. Austin *says*, because all the Evils of Pain, 'and of Hell, are contrary to himself only, 'but Sin is contrary to GOD.'* Read *Durand de Porcin*, he will tell you, 'We love 'GOD for Himself, though we should reap 'no Advantage by this Love: We ought 'to do more; a vertuous Man ought not to 'love another vertuous Man; for we ought 'only to love another, by separating from 'him what is the Good in him; for the 'Good only, as such, is the proper Object of 'Love.' This Distinguishing in the loved Object, if taken strictly, would exclude all formal Beatitude, as being not GOD: But he doth not, indeed, exclude the Beatitude; he speaks only of such a Love as tends to GOD, though there was no Beatitude to be hoped for; tho' yet that ought to be hoped for, even in the most perfect States Read Cardinal *Bellarmine*; this learned and pious

* In Sum. Part 4. Tit. 6.

Divine

Divine ſays, 'Charity brings us to Glory; 'not that a Habit of Charity, conſidered in 'itſelf as neceſſary, conducted us to Happineſs, 'as a thing due to it, but becauſe GOD, as 'S. *James* ſays, hath promiſed *the Crown of 'Life to them who love Him.*' You ſee the beloved Beatitude might be conſidered as ſeparate from the moſt pure Love, if the free Promiſe of GOD had not inſeparably united thoſe two things. In another place, he repreſents four different Loves. The fourth is, that of the imperfect Juſt who love *preferably*; for they love nothing ſo much as GOD, and allow of nothing contrary to this Love. Obſerve the Reſignation of S. *Francis de Sales*; *He that loves any thing beſides the Will of GOD, and abuſes himſelf by that means*; that is, he who retains a natural Self-love, with reſpect to abundance of things, yet loves GOD notwithſtanding, preferably to theſe things, and even himſelf: The Juſt, who is in this third State of Love, *avoids all Guilt: He is entirely devoted to GOD*; that is, he who when Imperfect loves nothing as much as GOD, but the Perfect loves nothing but out of a ſupernatural Principle, and out of a Love of GOD, and by the Impulſe of His Grace. Read Cardinal *Tolet*; he will tell you, *If you love GOD principally and chiefly for ſomething elſe, ſuch a Love is a Sin.* *Bellarmine*, and a great many other Divines, have ſaid the ſame. But *Tolet* ſpoke with reſpect to the eternal Recompence, or formal Beatitude, as is plain from his

his following Words: 'I said principally, 'because we may love GOD with a Mixture 'of the Motive of the Recompence, but in 'such a manner, that this Motive is the least, 'as when we love GOD for the Recom- 'pence, with this Disposition, that if there 'were no Recompence we should still love 'GOD. The Will (*says S.* Isambert) may 'be so disposed by such a Charity, and 'animated, as not to cease loving GOD for 'Himself, and His uncreated Goodness, even 'upon supposition we knew that he should 'never enjoy eternal Life.' *Voluntas enim informata tali caritate potest esse tam benè affecta erga Deum, ut datâ Hypothesi quod sciret se nunquam fruituram vita eterna, adhuc tamen amaret Deum propter semetipsum, & bonitatem ejus increatam.* *Tolet* doth not absolutely say, there is, but there may be such a Mixture of Motives. *Sylvester* doth not say, that such a Mixture is commanded, he says only, it is lawful, or permitted, *licitum est*, this Motive of the Recompence which is permitted, is not that which is essential to Hope; for that which is essential to Hope is commanded. This Motive, therefore, which is only permitted, is something natural, and less perfect than that which proceeds from a Principle of Grace in the Acts of supernatural Vertues. This Motive, which is only permitted, doth not respect the Object of Hope for the Object, or objective Happiness, and also, the formal ought to influence the most disinterest-

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ed Souls. Motive therefore is by theſe Divines taken in the ſame Senſe as I have done it: It is a Principle of Self-Love, which makes a Man mercenary or intereſted in the Seeking of any Object. This therefore is that which is permitted only to weak Minds, and which may be cut off, or ſacrificed by the ſtronger. *Sylvius*, the celebrated Divine of the Low-Countries, explaining the venerable *Bede*, who, like moſt others, ſpeaks of three Orders, *Servants*, *Mercenaries*, and *Sons*, immediately asks whether it is permitted to love GOD out of a Motive of the Recompence? And anſwers yes, provided we ſo love GOD as even to continue to do ſo, when we had no Beatitude to hope for or expect. And afterwards, he ſays, the *Son* alſo may be termed mercenary, becauſe of his Deſire of the Recompence, which, according to him, is only permitted; after that he ſpeaks of the perfect *Son*, who alone is properly the *Son*, *who hath no Reſpect to the Recompence*, *Nullum omnino reſpectum habens ad-mercedem.* But it is not abſolutely requiſite to be ſuch *Sons* as theſe, for we have ſhewed before, that we may love GOD out of a Motive of the Recompence.

Let us not fail, my Brethren, to obſerve, that this Motive of the Recompence, which is only permitted, cannot be that which is eſſential to the Chriſtian Hope: This then is a mercenary Motive. And by Motive here is meant a natural Self-Love, which inclines the

the Soul to a Complacency in the Recompence. This is that, which, according to *Sylvius*, is only permitted; but which is not commanded, nor hath any Thing to do with the supernatural Acts of Hope. This therefore is that Self-Interest, which yet we are not obliged to cut off, because we are not obliged to be Sons of the highest Degree. The perfect Son sacrifices this Motive of the Recompence, without ever sacrificing his Salvation. *Nullum omnino respectum habens ad Mercedem.* This is undoubtedly the most absolute Sacrifice of Self-Interest, and which may be in Souls, which do the most desire their Salvation. Whose Salvation and Self-Interest, with respect to the eternal Goods, are two different Things, and which ought, by no Means, to be confounded together, as *Sylvius* very well takes notice.

These Testimonies, which we have read, are but a small Part of those precious Maxims of the Saints, the Authors of this Matter. Let us now recollect the Import of the Whole.

Almost all the Passages quoted here respect an habitual State, and not a few transient Acts; and different Degrees between the imperfect and perfect are here spoken of: By Degree is meant a State of Perfection, at least habitual. We must always remember, that there is a great Difference between the sovereign Good, the proper Motive of supernatural Hope, and Self-Interest, which is a natural, mercenary, and imperfect, Affection.

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With Reſpect to the ſovereign Good, we can only abſtract in Acts of Charity, and without ever excluding Deſire: But with reſpect to Self-Intereſt, theſe Souls never content themſelves with excluding it at ſome certain Moments; they can never endure it, they think any Mixture of Self-intereſt quite alters their Simplicity.

Read attentively thoſe Paſſages, and you will find they reſpect an ordinary State of the Soul. The impoſſible Suppoſitions of a Privation of eternal Happineſs, during a continual Love of GOD, ought not to be conſider'd as blind Tranſports, which have no preciſe Meaning. The Saints ſpoke with the greateſt Calmneſs to denote their ordinary Diſpoſition, which was to love GOD for his ſupreme Perfection, independent of their own Happineſs, although they did not ceaſe to deſire their Happineſs by a Principle of ſupernatural Love, which ought always to make us dear to ourſelves, in GOD, and for GOD. And it is in this Senſe, that S. *Auſtin* hath made ſome impoſſible Suppoſitions, to diſcover whether the Sinners repented of their Sins, out of a Fear of Puniſhment, or out of a Love of Juſtice.

None of theſe Saints have offer'd to exclude, from the moſt perfect State, the Deſire of Happineſs, inaſmuch as it is a Good, promiſed and inſeparable from the Love of GOD. Thus both the Perfect and Imperfect do both together deſire and expect the ſame

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Things: And we may ſay the ſovereign Good moves and excites the Perfect more than the Imperfect, as having a deeper Senſe of the Greatneſs of that Good, and loving it with a more perfect Love; with reſpect to the Object, there is no Difference between them, but only with regard to their Diſpoſition. The Imperfect doth not love GOD purely and without Mixture, becauſe, beſides the ſupernatural Love and Grace, he hath alſo humane Deſires, and a natural Hope, and a mercenary Tendency, to the Gifts of GOD, which proceeds from a natural Self-Love. On the contrary, the Perfect, in deſiring all the ſame Gifts the Imperfect do, deſires them only by a ſupernatural Principle of Grace, without the leaſt Mixture of any humane mercenary Deſire, or natural Self-Love. If any one ſhould ask me whether this natural Self-Love differs from vicious Concupiſcence? I ſhall, according to S. *Thomas*, anſwer, That it doth not terminate in itſelf, when it is in the Juſt, as vicious Concupiſcence doth. Secondly, in the Juſt it is regulated by Reaſon, which, according to S. *Thomas*, is the Rule of natural Vertues, and is alſo ſubordinate to Charity. On the other ſide, there is a great Difference between the natural and deliberate Acts, which are ſubmitted to GOD thro' Grace; but not in an habitual and implicite Manner, as if the Soul had acquired a Habit of Charity; and the ſupernatural Acts of Hope, which Grace itſelf inſpires; and it

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is impoſſible to deny this Diſtinction, without deſtroying all Difference between the Principle of Grace and meer Concupiſcence, and aſſerting, that the natural Fear of Sinners is itſelf a Sin.

That, which the Myſticks have termed Diſintereſtedneſs of Vertue, or an entire Sacrifice of all Self-Intereſt with reſpect to the Goods of Glory, as well as thoſe of Grace, is only the Perfection of Love. In ſuch a State, the Soul, being purify'd and experienced, begins to love GOD without ſeeking, by a natural Self-Love, any Comfort and Support from the Gifts of GOD, which are the Rewards of our Vertue and our Happineſs. It is therefore plain, my Brethren, by all the great Authorities quoted above, that the Affection, which is called mercenary, in the Language of the Fathers, and Selfiſhneſs or Self-Intereſt in that of the Saints of the latter Ages, is ſo far from being eſſential to Hope, or the Deſire of Salvation, that it is indeed an Imperfection.

Can we believe ſuch a Body of Witneſſes, gathered from every Age of the Church, ſhould ſo countenance Illuſion, as to place the higheſt Perfection of the Goſpel in a Refinement of a dangerous and chimerical Love? Can we think the Fathers ſo miſtaken, and ſo many conſummate Saints, in the inward Life; who were canonized after a ſtrict Examination of their Writings? Can they be miſtaken in the very Kind of Spiri-

tuality, which they practised? Can we think they agreed, with one Accord, to destroy the essential Motive of Hope, by cutting off all interested Motives? Shall we accuse them for having placed Perfection in an impious Renunciation of our own Salvation, when they did only sacrifice all Self-Interest? Can we imagine, that so many formal Decisions, with which their Books are filled, and which they lay down as the Fundamental Principles of the highest Spirituality, are only some loose Expressions which accidentally fell from them? Is it not plainly their Design every where to cut off all mercenary Affection or Self-Interest? Lastly, If the whole Church hath been edify'd by their Writings, which so certainly aim at extirpating all mercenary Affection, or Self-Interest from a perfect State, am I to blame for following them, and endeavouring at the same?

It will be very proper for me to shew you, I have used all my Terms in the same Sense precisely, as the Saints of all Ages have done before me. To prove this, I shall give you a few Instances out of my Book.

When I speak of the disinterested Soul's Desiring Salvation, I have these Words. *She desires it for herself, but not by a Love of herself, inasmuch as it is not the Motive of her own Interest which excites her.* It is plain, in this Place, that Self-Interest and Self-Love mean the same. It remains only to clear up, whether that Self-Love, which I exclude, is

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the ſame with the ſupernatural Love inſpired into us by Grace: But I have frequently affirmed, that it is an Impiety not to love ourſelves by the ſupernatural Love, which proceeds from Grace. It is therefore moſt evident, that the Motive of Self-Intereſt, according to me, cannot be any Thing but the natural Love of ourſelves.

By *Intereſted Motive* I meant only the Principle of Self-Intereſt, and conſequently in cutting off the intereſted Motive, I cut off only a mercenary Affection or natural Self-love, and not the Motive of ſupernatural Hope, which is ſubordinate to Charity. And it appears farther alſo from this, that by Motive I never mean the external Object which attracts the Will, but the internal Principle which determines it. In this I confeſs I have not exactly followed the School-men, but as you ſee I have followed the moſt celebrated Saints, and the moſt famous Divines, ſuch as *Sylveſter* and *Silvius*, who ſay it is *lawful*, it is *permitted*, or we *may have* reſpect to the Motive of Recompence. But this would be a direct Impiety, if they meant that it was only permitted to us, and allowable to deſire our eternal Salvation; for we are abſolutely commanded to do ſo. It is plain therefore, that the Motive of the Recompence, which we are only permitted to deſire, doth not reſpect the Object, but a certain imperfect Manner of deſiring it: And that ſome weak Brethren frequently

Join to the Recompence a natural and mercenary Love, which makes them deſire it after an imperfect Manner. Beſides, after I had comprehended under the Term, *Formal Object*, all that the Schoolmen have attributed to *Motive*, I thought I might take the Liberty to ſpeak as I have done, as being the moſt engaging Language, and uſual to the Myſticks, and very conformable to the Expreſſions of the ancient Saints. Thus I have ſaid, thoſe Things which cannot be by any Diſtinction conſidered as ſeparate from the Object, may yet be conſidered ſeparate from the Motive. Which imports as much as to ſay, tho' the Object may be the ſame, yet doubtleſs there may be different Manners of deſiring this Object. Therefore it is plain, that according to me, the formal Object and the Motive are not the ſame Thing. Therefore in cutting off ſome certain Motive, I have in no ſort offer'd to deſtroy the Formal Object, which is my Salvation, as being mine, and by the which my Will ought to be excited. I ſay again once more, the Object is, undoubtedly, my Salvarion. And I am ſo far from confounding this with the Motive of Intereſt, that I always ſpeak of them as oppoſed to each other. The Formal Object, which is my Salvation, conſider'd as mine, ought always to be deſired by me. But the Motive oppoſed to this Object, namely the inward Principle of Love, which makes me deſire the Object, is not neceſſarily

rily intereſted, that is, need not be a natural and mercenary Love. And my Opinion appears ſtill more plain from my Saying, according to the Doctrine of S. *Francis de Sales*, that *Reſignation alſo hath its proper Deſires, tho' ſubmitted to God's good Will:* And this is the very Thing which makes it more perfect than *Indifference.* Theſe muſt of Neceſſity be natural, tho' that Reſignation of Spirit which forms them, is ſupernatural, and proceeds from Grace. Thus S. *Bernard* aſſures us, *The Servant and the Mercenary ſtill keep their ſelfiſh Principles.* In that State, all things are deſired for the ſake of Self, that is, out of Self-love. If they could deſire theſe things out of ſuch Love of ourſelves, as was ſupernatural and inſpired by Grace, it would then be equally perfect with ſuch a Reſignation, wherein we deſire all the Promiſes of GOD without Selfiſhneſs. Therefore, theſe ſelfiſh Deſires muſt be meerly natural; and for this Reaſon I have aſſerted, *That in the State of Indifference, the Soul deſires nothing, but as it is moved by an Impulſe from the Grace of GOD*; that is, as I have otherwiſe worded it, *The Perfect deſire all the Gifts, but not by their natural and ſelfiſh Deſires.* The Deſires of the State of Indifference are ſupernatural, and formed by the Working of Grace: And all the ſelfiſh Deſires of Reſignation, are not thoſe which GOD forms by His Grace, but proceed from Nature, inaſmuch as they are ſelfiſh.

Let it be farther taken notice of, my Brethren, that I have said, that all Inquietude and Impatience, of which our good Works frequently have so great a Mixture, proceeds from Interest or Selfishness. All selfish Actions are inquiet and violent. : This State the Mysticks call *Activity*. There remains now to be shewed, whether I was of Opinion that this *Activity* was natural or supernatural. But it is plain from my express Words, that I thought it entirely natural : Thus I have said ; *They would only retrench that urgent and inquiet Action, by which we would endeavour to prevent Grace.* The Trouble which ariseth from the Principle of Self-interest, is so far from proceeding from Grace, it is a meer *Effort* or *Conatus* of Nature, a weak Action of the Soul, to prevent or go before Grace : It is the Zeal of a *Semipelagian*, which troubles, disturbs, and retards the Operation of Grace, instead of facilitating it, or making it more perfect. It is plain, therefore, that in this Case, natural Acts mix with the supernatural, and make them imperfect. Thus the Question is put concerning the natural Love of ourselves, which is not produced by Grace, but, on the contrary, disturbs, weakens, and retards the Operation of Grace. Nothing can be more distant from the supernatural Love than this *Semipelagian* Zeal.

This natural Love of Vertue and Beatitude as good in itself, notwithstanding it be imperfect and defective, in comparison with super-

ſupernatural Hope, is frequently of Uſe, to comfort diſconſolate Souls, and calm their Paſſions, according to thoſe Words of S. *Chryſoſtome*; *If any one be ſomewhat infirm, let him caſt an Eye on the Recompence.* And there are no Souls which do not at Times experience this Infirmity. Self-intereſt, therefore, conſiſts in a natural and impatient Affection. I have deſcribed the paſſive State as free from this Inquietude. I have ſaid, *it was that wherein we love not GOD with a mixed Love, but perform all our Actions with a full and hearty Will, but tranquil and entirely diſintereſted.* This is the higheſt Perfection of Love, according to my Book: When the Soul hath a Mixture of ſeveral Loves in it, and no natural Self-love makes her inquiet and impatient; thus, *pag.* 149. I have ſaid, *In this State the Soul hath but one Love, and doth nothing but love; Love is its Life: It is, as it were, its Eſſence and Subſtance, as being the ſole Principle of all its Actions.* You obſerve, therefore, that the Purity of Love conſiſts only in Loving, by a ſupernatural Impulſe only, and which proceeds from Grace by the Principle of Charity, which unites all the Vertues in itſelf, inaſmuch as it animates and commands them all. The Excluding of all Mixture of Motives, doth not at all deſtroy the real Diſtinction between the ſeveral Vertues, but, as I have frequently remarked, takes away only natural Love, which would often mix itſelf with ſupernatural Love in

the Soul. There ſhould be but one Love, which ſhould command all the Vertues: There ſhould be but one Principle of all the Affections. As for the urgent and impatient Action of natural Love or Self-intereſt; it only diſturbs, weakens, and retards the Operation of Grace. I am ſo far from attributing the Action of Self-intereſt to the ſupernatural Principle of Grace, that I have expreſly ſaid, on the contrary, *That in the perfect Purity and Diſintereſtedneſs of Love, the Inquietudes, which proceed from an intereſted Motive, do not diſturb the Operation of Grace; but Grace ſtill acts with entire Freedom.* Self-intereſt, therefore, is ſo far from proceeding from Grace, that it diſturbs and weakens it, according to my Book; and the cutting off this natural Affection, makes Grace free. This Freedom of the Soul conſiſts in this, That the Soul doth not reſiſt the Hand of GOD which moves it, but eaſily yields, without Reſiſtance, to that one Movement which is impreſſed on it by GOD.

I have ſaid, in another place, *That all Perfection may be reduced to this ſingle habitual State of pure Love, which produces in thoſe Souls all that a mixt Love doth in the leſs Perfect, together with ſome Degree of Impatiency and Inquietude.* It is plain then, that my whole Scheme is confined to pure Love, and takes in no other Principle; yet this Love doth not conſiſt in rejecting the formal Objects, or ſuch Motives as ſpecify the Vertues, as I have fre-

frequently declared myſelf. The Purity of this Love conſiſts, in its excluding all natural Love of *Self*, and is infuſed into the Mind by the Holy Spirit: Yet I muſt replicate here, and ſay, it excludes all natural Love, only conſidered as an imperfect Affection, and proceeding meerly from Nature, and not as conſidered ſubordinate to, and actuated by Grace. This ſingle Love is Charity, which comprehends all the other Vertues, as being the Mother of them, as S. *Thomas* expreſſes himſelf, and doth *animate, pervade, and command them.* That Love, therefore, which is excluded, and in which Self-intereſt conſiſts, is meerly natural. I have, therefore, ended my Treatiſe with much the ſame Expreſſions as I begun it, by declaring, *That pure Love is the Height of all Perfection, and is the alone Principle and Motive of the deliberate and meritorious Actions.* It is plain from this Paſſage what I make the *inward Principle.* Therefore, in cutting off all other Motives, as ſo many great Saints have done before me, I have only cut off ſuch Principles as were different from the great Principle of Grace, which makes us love GOD for Himſelf, and all the other Creatures, according to the Law of Charity, in Him, and for Him. Therefore, the Unity of the Motive imports no more, than the Unity of this Principle of ſupernatural Love. Self-intereſt, and its Motive, which I have frequently rejected in my

Book,

Book, is only a natural Principle of Self-love.

The single Term *Selfishness*, which I frequently make Use of, one would think sufficient to take away all seeming Equivocation in this Question; for it is manifest, I would take nothing from any of the Vertues, but Selfishness: And this Selfishness, as I ventured to express myself after the pious *John de la Croix, is a Spiritual Avarice and Ambition*; and have very often said, *That it is a Want of Purity which diminishes the Faith of the Soul.* But it is plain, the Holy Ghost doth not infuse into the Soul, this *Ambition*, this *Avarice*, or this *Defect* of *Purity*; Grace never works that which can lessen the Faith of the Soul. It is equally certain, that Selfishness is meerly natural, as that Vertue is supernatural. Selfishness cannot be the Gift of the Holy Ghost, but a meer Love of ourselves, and arising from Nature: This Imperfection doth not proceed from Grace. But, on the contrary, Grace ought to expel this, and perfect the Soul, by leaving room for nothing but supernatural Acts And it is manifest, from abundance of Passages in my Book, that *Self-interest* and *Selfishness* are the same thing. It is as plain as the Sun, to any observing Person, from this single Passage in my Treatise, where I place all the *Self-interest* of the *imperfect Just* in the Remains of a *mercenary Spirit*, which they still retain; and, on the other side, I place the *Purity* of the most *perfect Souls*

Souls in the retrenching of this *interested Motive*, which is part of a *mercenary Spirit*: Therefore, Self-interest, or Selfishness, is an Imperfection which we ought to divest ourselves of, and which we may sacrifice absolutely, without losing any of our supernatural Vertues.

Is it then matter of Astonishment, after this, that I should, after so many Saints and holy Authors, say, *The Soul desires every thing, and yet desires nothing?* that I should frequently oppose *Self-interest*, or the *interested Motive of Salvation*, to the *Hope and Desire of the Promises*, and to the *Love of Charity for ourselves*? This too may serve as a general Key to my Meaning, when I say, *We should absolutely sacrifice all Selfishness, or Self-interest, even for Eternity*; and that *we should, with all Resignation of Mind, acquiesce even in this Loss, tho' we still desire more than ever, to receive in ourselves, and for ourselves, by a supernatural Love of ourselves, all the Happiness of those gracious Promises*; and *tho' we desire our Salvation more than ever, considered as* ours, *and still earnestly beg GOD's Mercy*; *and no Pastor or Director ought at any time, to permit a Soul to think itself eternally reprobated:* Any Author that should speak thus, and use *Self-interest* and *eternal Salvation* as synonimous Terms, and make the *interested Motive* and the *essential Motive of Hope* signify the same, would contradict himself in every Page of his Book, and

and offend as much against common Sense as the Christian Faith.

I would only desire the Favour of the Reader to recollect things, in order to solve all Difficulties which are supposed to be in my Book. The first is, That *Self-interest* is no more than a *natural Love*, and *mercenary Affection* of ourselves: The second is, That my *five Loves*, as the four of S. *Bernard*, and those of *Richard Saint Victor*, and of Cardinal *Bellarmine*, are not so many transient Acts, but *States* of the Soul: The third is, That these States are only *habitual*, or confirmed Habits, but not *invariable*: The fourth is, That the Reader would understand by Motive the same that I do, after the Example of a great many Saints and celebrated Divines, which I have cited above, that is, that Motive in my Book doth not only import the external Object which affects me, but also signifies that Principle of internal Love which occasions my being affected with any Object. When these four very reasonable Things are granted me, three other will easily appear. First, that in that State of the Soul, which is the third of my five Loves, natural Self-love is the reigning Principle in the Soul, though the Act of Hope be supernatural, and the Soul tend to GOD as to its sovereign Good, and do not prefer itself to GOD. Secondly, that in the fourth State, Charity is the reigning Principle, and its Acts are most pure notwithstanding, though natural

natural Self-love is alſo in that State, not indeed in any of the ſupernatural Acts, but in the Soul, which makes thoſe ſupernatural Acts. Thirdly, in the fifth State, Charity is the prevailing Principle, and wants not to be ſtirred up by any of the other Vertues, but itſelf ſtirs up them, commands and animates them, and perfects them by uniting them in itſelf. And this Union, of the inferiour Vertues with Charity, is that which conſtitutes Perfection, and diſtinguiſhes the Perfect from the Imperfect, according to my third Article at *Iſſy*. *In the moſt perfect Life and Prayer, all the Acts are united in Charity, inaſmuch as Charity animates all the Vertues, and commands their Offices.* And indeed all the Schoolmen acknowledge that all ſuch Acts of the Vertues, as are commanded expreſly by Charity are more perfect than ſuch as are done during a weak and imperfect Habit of Charity. Here natural Self-love or Self-intereſt hath no Room to act; and I have only cut off the deliberate Exerciſe of this Love, and not the Motive of Hope. To clear up my Meaning, I have expreſſed myſelf thus. *Such is the pure and perfect Love, which makes the Acts of all the ſame Vertues as the mixt Love doth, with this only Difference, that the Former drives away and expells all Fear, as well as other Inquietudes, and is void of all that Eagerneſs, which is eſſential to intereſted Love.* According to me, this then is the ſole Difference, and all the Perfection of my fifth State con-

consists entirely in excluding all natural Self-love or mercenary Affection. Because it was of Consequence to clear up my Terms, I have therefore done it here at the End of my Treatise. Thus the Beginning and End of my Book insists on the same Thing, and both serve for a general Key to the whole. These are my Words. 'All Perfection may be re-'duced to this habitual State of pure Love, 'which produces in the Soul, with a disinte-'rested Peace, all those Acts which mixed 'Love doth in others, with some Remains of 'Interested Earnestness and Impatience. In one word, Self-Interest is the only Thing which neither can consist nor ought to be in pure Love, and every Thing else the Perfect have in a greater Degree than the Generality of the Just. It cannot then be just Matter of Complaint, that I have destroyed or endeavoured to destroy holy Fear or Hope; for a godly Fear, according to the ancient Fathers, I have every where allowed, but have always raised the Perfect above all servile Fear. I have no where retrenched any Acts of the most humble Acknowledgment to GOD the Father, and to our Blessed Saviour JESUS CHRIST. The Disinterestedness of pure Love doth no more hinder this than it doth Hope. It is no wise necessary that we should love ourselves with a natural and mercenary Love, in order to be truly touched and affected with the Gifts of GOD, which we either have already or shall hereafter receive.

Except-

Excepting Self-Intereſt, *The Perfect have every Thing elſe in a greater Degree than the Generality of the Juſt.* I cannot therefore be juſtly accuſed of any Thing more, than that I have admitted into my fifth State of Love a Charity which pervades, animates, and commands the diſtinct Offices of all the Vertues, inſomuch that the Soul in that State would love GOD, tho' it were poſſible it did not deſire the Recompence, which notwithſtanding it doth deſire more than ever. And now the Soul acts only by Grace and by ſupernatural Acts, and doth nothing by deliberate Acts of Self-love, which is, according to me, an intereſted Motive or mercenary Principle.

I thought it neceſſary, my Brethren, to ſettle theſe important Points, and though I might uſe ſome tedious Repetitions, continue to explain fully to you the Principles of my Doctrine, ſuch as I have always followed, and ſuch as are laid down in my Book. If I have not explained myſelf ſufficiently to ſome Readers, and more enlightned Perſons may perceive a Senſe in my Words, which I did not intend, I ſhall not be ſurprized to find myſelf only guilty of an Infirmity. I write not this to you, my Brethren, to defend my Book, I forbear determining myſelf, till the Pope ſhall be pleaſed to ſignify to me what I ought to believe.

I confine myſelf here, my Brethren, to explain only my real Sentiments and Opinions, which

which I endeavoured to express clearly in my Book, not as undertaking a Defence of them, or writing this in order to justify any of my Notions; for I am not so much concerned about it as being mine, but only with this Intention, to take away any thing which you might be scandalized with from your Pastor, and to set the whole Affair in a true Light; so that you might not, by any means, impute to me the Crime of favouring an Illusion, which I truly am so far from doing. As for my Submission to the Pope, I do assure you, it is without any Restriction, and entire, whatever Decision he shall please to make, and in what Form soever.

What I would recommend to you with all possible Earnestness, is, to abhor and abstain from all vain Resignings or Perfection, which only draw the Soul into Error and Inactivity. Exhort the Faithful *to work while it is Day:* Approve of no Ceasing, except *Ceasing to do Evil*; or from acting after an imperfect Manner. *Quiescite perverse agere.* All Acquiescing in GOD, doth truly comprehend *Action.* It is a real Employ about GOD, and consists in contemplating His Wisdom and Love. *Vacate & videte quoniam ego sum Deus.* Teach, that all inward Life consists in real successive and deliberate Acts, which we ought to repeat as often as may be, but not with Impatience, or Inquietude. Deprive the Soul of nothing but selfish Reflexions, or a too mercenary and inquiet Affection. Detest all monstrous and impious

impious Indifference concerning our Salvation. Inſpire into the Juſt, *a Deſire of that Crown which the juſt Judge hath prepared for them who love Him, and deſire His Coming.* Abhor that monſtrous Diſintereſtedneſs, which would deſtroy even Love itſelf, by an Acquieſcing in the Loſs of eternal Happineſs. Teach the Children of GOD to deſire with all the Heart the Kingdom of GOD in them, and their own in His, when they ſay, *Thy Kingdom come.* But, teach them to deſire it after the moſt diſintereſted Manner they are capable, according to the Meaſure of Grace which is given them. Never confide in thoſe who talk of an *Oblivion of themſelves*, and an utter Cutting off of all Reflections on themſelves; for theſe things have an inſenſible Tendency to make them neglect the Evangelical Vigilance, and the Practice of Mortification, and other Vertues particular to each State, without the which all *Prayer* is meer Illuſion. Look upon them as *Antichriſt*, who would inſtill into the Faithful any Notion of forſaking the View of JESUS CHRIST, *the Author and Finiſher of our Faith.* Reject not only all ſuch Maxims as apparently ſap the Foundations of our Faith, but alſo the indiſcreet Conduct of ſuch as would lay that down as a general Rule, which is adapted to a ſmall Number of Souls, and who would immediately elevate them to the higheſt Perfection, when they have ſcarce Strength to begin. *Noli altum ſepare, ſed time.* Leave

not the Souls in a Taste of Curiosity, or in a secret Desire of attaining to the highest things, but keep them in an humble Fear. Lastly, Endeavour to discover, and privately inform us of them, who would engage the Faithful *in extraordinary Ways*, and by that Means make them fall from that Confidence and Dependence which they owe to their Pastors, and other Ministers of the Church, who are the Depositories of its Doctrines.

I thought fit to subjoin to this, the Letter I wrote to the Pope, and the *Breve* with which his Holiness hath been pleased to honour my Letter; that you might see, by such authentick Papers, with what entire Sincerity I submitted my Book to the Authority of the Holy See; and how I abhorr'd, both for my own sake, and yours, the pernicious Doctrine of *Quietism*: You may also consult the 34 Articles of *Issy*, and you will easily perceive what Doctrine I do follow. I speak to you, my Brethren, who are Fellow-labourers in the Lord, with entire Confidence. Let us jointly labour, to make the Souls wise against Ill, and simple in the Good. The more Prayer is darkened by the Illusions of this Age, the more you ought to strive to justify it, by a sincere Practice yourselves, and by teaching others to do so too; that is, by a pure, frequent, and solid Exercise of Prayer, such as may make Men see, Prayer is, as it were, the Soul of Christianity. Let us, therefore, *pray without ceasing, sine intermissione orate.*

orate. Let us unite ourſelves together in Prayer: Let us draw all our Flocks into this Prayer of Love, this *Prayer of Fire*, as *Caſſian* ſpeaks of. I pray, and hope, there will be in us one Heart, and one Soul, and that it will conſummate us in perfect Unity with JESUS CHRIST.

Francis, Archbiſhop and Duke of *Cambray*.



F I N I S.

The LETTER *of the Archbiſhop of* Cambray *to the* POPE.

I HAVE reſolved to preſent to your Holineſs, with all poſſible Submiſſion and Reſpect, a Book I lately wrote, concerning *the Maxims of the Saints for the inward Life*: This is a Duty, which I am not only obliged to, by the ſupreme Authority with which you preſide over the Church, but am alſo bound too by the great Favours you have conferred upon me. And that I might not omit any thing in ſo important a Matter, and concerning which, ſome Mens Minds have been greatly inflamed; and to remedy and take away

away all Equivocation, or Scruple, which might ariſe from different Languages, I have endeavoured to put my Book in a more univerſal Tongue, and tranſlated it into *Latin*; which Tranſlation I ſhall ſoon compleat, and will then lay it before your Holineſs.

I heartily wiſh I were able to preſent my Book to your Holineſs myſelf, and receive your Apoſtolick Benediction; but the Affairs of the Dioceſe of *Cambray*, during the Diſturbances of this War, and the great Charge of the Inſtruction of the Princes, which the King hath intruſted to me, will not give me leave to hope for ſo great a Happineſs. Theſe are the Reaſons why I engaged to write concerning the *inward Life*. I obſerved, that ſome, by the Abuſe of the Maxims of the Saints, which have been ſo often approved by the Apoſtolick See, were going, by Degrees, to introduce very pernicious Errors; and others, conſidering only the Folly of theſe Men, began to turn them, and every thing that was ſpiritual, into Ridicule. The impious Doctrine of the *Quietiſts*, had, under a pretext of greater Perfection, ſpread itſelf over a great Part of *France*, and alſo of the *Low-Countries*: Several Tracts, ſome wrote unaccurately, others containing pernicious Errors, raiſed an indiſcreet Curioſity in the Faithful: And ſeveral myſtical Writers, who held the Faith in Simplicity, had given Countenance to an Error which they were not able as yet to detect, thro' an unguarded Warmth

in their Piety, and unaccurate Choice of their Terms of Speaking, and also by wanting a thorough Knowledge in the Principles of Divinity: And this it was which awakened the Zeal of several great Prelates, and engaged them to compose the 34 Articles of *Issy*: This also engaged them in certain small Tracts, which contain some Passages erroneous, if taken in the most obvious and natural Sense. But, Men seldom retreat from one Extremity, but they fall into the other; and some ill-disposed Persons have hence taken occasion to ridicule, as an extravagant Whim, all Notions and Love of the Contemplative Life.

For my own part, I thought it proper to separate the Good from the Bad, what was True from what was False, what was Ancient and Well-grounded from what was Novel and dangerous. This I have endeavoured to do, as far as my mean Abilities would give me leave: And how far I have succeeded in it, remains in your Holiness to determine; and it is my Duty to hear, and wholly with all Respect, your Voice, as that of S. *Peter* speaking in you, and which I shall never fail to do.

I principally endeavoured to be brief in in my Tract, by the Advice of the most qualified Persons, who were desirous there might be an easy and ready Antidote against not only the Contagion of Error, but also against the Derision of prophane Persons. It was necessary, not only to undeceive the simple Souls,

Souls, who were not enough precautioned againſt the Serpent, which lay hid; but alſo to contend with the prophane Critick, who reſolved to confound together the contagious Errors of Hypocrites, with the aſcetick Traditions, and the precious Maxims of Saints. It was, therefore, thought requiſite to compoſe a kind of Dictionary for the *Myſtical Theology*, that the ſimple Souls might not tranſgreſs the Limits and Bounds of Fathers.

I have, therefore, given, in as ſhort and conciſe a Style as I could, ſome Definitions of ſuch Terms as the Saints have uſed and authorized: I have alſo employ'd the Force and Weight of Authority to ſtop ſo ſpreading a Miſchief. I thought it a very indecent Action, for a Biſhop to ſhew the Publick ſuch monſtrous Errors, and not at the ſame time manifeſt his Zeal againſt them. I hope, my Inability hath not injured the Subject, nor any Preſumption of mine betrayed me into Miſtakes.

I think, the ſupreme Authority of the Holy See hath abundantly ſupplied whatever might have been wanting in me. The Popes, after Examination of the Writings of the Saints which they have canonized, have, on all Occaſions, approved the true Maxims of *Aſcetick Life*, and *Contemplative Love*. And, by following ſtrictly this Rule, I hoped I might, without danger of any Miſtake, compoſe thoſe Articles which I have formed, for true. As for thoſe which I have cenſured,

I propoſed to myſelf, as a Model, to go by the ſolemn Decrees with which the Holy See hath condemned the 68 Propoſitions of *Molinos*.

Firſt, I have condemned the *Permanent Act*, ſuch as need not be repeated as the poiſonous Spring of Idleneſs, and a ſpiritual and inward Lethargy.

Secondly, I have eſtabliſhed the indiſpenſable Neceſſity of the diſtinct Exerciſe of every Vertue.

Thirdly, I have rejected, as being incompatible with the State of a Sojourner, a perpetual and uninterrupted Contemplation, ſuch as excludes venial Sins, the Diſtinction of Vertues and involuntary Diſtractions.

Fourthly, I have rejected all *paſſive Prayer*, ſuch as excludes the real Co-operation of Free-Will to form meritorious Acts.

Fifthly, I have admitted no other *Quietude*, or Principle of *Quietiſm*, either in Prayer, or in any other Exerciſes of the inward Life, than that Peace of the Holy Spirit by which the pureſt Souls perform all their Acts in ſuch an uniform Manner, that, to illiterate or ignorant Perſons, they would not appear to be diſtinct Acts, but the permanent and ſimple Union with GOD.

Sixthly, Leſt, by any Means, the Doctrine of pure Love, which is ſo authorized by the Fathers of the Church, and by a great many other Saints, might ſeem to be a Refuge and Support

Support to the Errors of the *Quietiſts*, I have made it my principal Buſineſs to ſhew, That to whatſoever Degree of Perfection we are arrived, and with whatſoever Purity of Love we are filled, we ought, notwithſtanding, always to keep in our Hearts that Hope, thro' the which we are ſaved: According as the Apoſtle hath ſpoke concerning Faith, Hope, and Charity; *Now theſe three remain, Faith, Hope, and Charity; but the greateſt of theſe is Charity.*

Therefore, we ought always to hope, deſire, and pray for our Salvation, ſince GOD *wills* it, and would have us alſo *will* it, in order to His Glory. Thus, Hope is not only preſerved by the infuſed Habit, but alſo by its proper Acts; which, by being commanded and exalted by Charity, are conſidered with reſpect to the ſublime End of Charity itſelf; and we are, therefore, ſaid, *to hope*, alſo, *for the greater Glory of GOD.*

Seventhly, I have ſaid, This *pure Charity is not to be found, but in a very ſmall Number of the moſt pure Souls, and in them alſo is only habitual:* When I ſay *habitual*, let not any one imagine, I mean an indefectible or invariable Condition. If this Eſtate is ſubject (as it moſt certainly is) to daily Sins, how much more eaſily may we ſuppoſe it frequently to have ſome Acts, which, tho' good and meritorious, are, notwithſtanding, leſs perfect and diſintereſted than ſome other

Acts

Acts of Vertue which are ſometimes performed, being filled with all that Perfection which flows from their being commanded and animated by Charity.

All theſe things are very agreeable to our 34 Articles; I ſhall alſo ſubjoin to the Book, which I ſhall ſend your Holineſs, a Manuſcript Tract concerning *the Sentiments of the Fathers, and Saints of the latter Ages, concerning the pure Love of the Contemplatives*, in order that I may there prove and confirm, by Teſtimonies from every Age of the Church, what I have only laid down in my former Tract. I do, from the Bottom of my Heart, entirely ſubmit both of theſe Tracts to the Judgment and Determination of the Holy *Roman* Church, which is the Mother of All other Churches. I reſign all that comes from me, and myſelf, wholly to your Holineſs, as a Son, full of Zeal and Duty, ought to do. If your Holineſs ſhall have ſeen my Book in *French*, I humbly requeſt, That your Holineſs will not determine upon it, till I ſhall ſend my *Latin* Tranſlation, which I ſpeedily will do, to *Rome*. There remains only, that I ſhould pray for a long Pontificate, for the chief Paſtor, who governs the Kingdom of JESUS CHRIST with a diſintereſted Spirit; and ſays, with the Applauſe of all Catholick Nations, to his Family, *I know you not*. And, by praying thus, I ſhall pray for the Glory and Com-

Comfort of the Church, the Eſtabliſhment of Diſcipline, the Propagation of the Faith, the Extirpation of Schiſms and Hereſies; and, laſtly, for a plentiful Harveſt to the great Maſter of the Vineyard.

I am, *&c.*

CAMBRAY.

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A
VISITATION SERMON
Concerning the
Great Difficulty and Danger
OF THE
Prieſtly Office.

S. JAMES, Chap. iii. Ver. 1.

My Brethren, be not many Maſters, knowing that we ſhall receive the greater Condemnation.

THE *Text* may at firſt Sight appear to ſome to ſtand at a very wide Diſtance from the preſent *Occaſion.* But I hope, by that time I have ſpent a little Pains in explaining it, I ſhall ſet the Text and Occaſion at a perfect Agreement.

The Words therefore are by Interpreters diverſly expounded. Among the reſt, two Interpretations there are, which ſtand as the faireſt Candidates for our Reception.

1. Some understand the *Masters* here in my Text, *to be proud, malicious Censors, and Judges of other Mens Actions*, and so expound the Text as a Prohibition of rash and uncharitable Judgment, and make it parallel to that of our Saviour, *Matth.* vii. *ver.* 1. *Judge not, that ye be not judged.* Be not rash and hasty in censuring or judging the Actions of others, or speaking evil of them, considering that by so doing, you will but procure a greater Judgment of God upon yourselves. The chief, if not the only Argument for this Interpretation, is the *Context* of the Apostle's Discourse, which in the following Verses is wholly spent against the Vices of the Tongue. But,

2. Others there are, who interpret the *Masters* in the Text, to be *Pastors* or *Teachers* in the Church of God; and accordingly understand the Words as a serious Caution against the rash Undertaking of the *Pastoral Office* or Function, as an Office attended with great Difficulty and Danger, a Task very hard to be discharg'd, and wherein whoever miscarries, makes himself thereby liable to a severer Judgment of Almighty God.

This latter Interpretation (with Submission I speak it) seems to me, almost beyond doubt, the genuine Sense of the Apostle. The Reasons are evident in the Text itself. For, 1. Unless we thus expound the Words, it will be hard to give a rational Account of this Word πολλοὶ, *many*, why it should be inserted. For if we understand those *Masters* the Apostle speaks of, to be rash Judges and Censurers of others,

others, 'tis most certain then, one such would be too many, and the Multiplicity of them would not be the only culpable thing. But on the other side, if we receive the latter Interpretation, the Account of the Word πολλοὶ is easily render'd, according to the Paraphrase of *Erasmus*, thus; (a) *let not Pastors or Teachers be too vulgar and cheap among you; let not every Man rush into so sacred an Office and Function. And Drusius*'s Gloss on this very Word is remarkable: *Summa summarum; quò pauciores sunt Magistri, eò melius agitur cum populo. Nam ut medicorum olim Cariam, ita Doctorum & Magistrorum nunc multitudo perdit Rempublicam. Utinam vanus sim.* I need not *English* the Words to those whom they concern.

2. If we embrace any other Interpretation, we must of Necessity depart from the manifest Propriety of the *Greek* Word, which our Translators render *Masters*. The Word is διδάσκαλοι, which whoso understands the first Elements of the *Greek* Tongue, knows to be derived from διδάσκω *to teach*, and so literally to signify Teachers. *Be not many Teachers.*

And so accordingly the *Syriack* renders it by a Word, which, the learned *Drusius* tells us, is parallel to the *Hebrew* מוֹרִים, which undoubtedly signifies *Doctors* or *Teachers*.

These Reasons are sufficient to justify our Interpretation, though I might add the Authority of the *Ancients*, who generally follow

(a) *Ne passim ambiatis esse Magistri.*

this Senſe, as alſo the concurrent Judgment of our moſt learned modern Annotators, *Eraſmus*, *Vatablus*, *Caſtellio*, *Eſtius*, *Druſius*, *Grotius*, with many others.

As for the Connexion of the Words, thus explain'd, with the following Diſcourſe of the Apoſtle, I ſuppoſe this very eaſy Account may be given of it. The Moderation and Government of the Tongue, (on which St. *James*, in the Sequel of the Chapter, wholly inſiſts) though it be a general Duty, (for there is no Man's Tongue ſo lawleſs as to be exempted from the Dominion of right Reaſon and Religion) yet it is a Duty wherein the *Paſtor* or *Teacher* hath a peculiar Concern. The *Miniſter's* Tongue is a chief Tool and Inſtrument of his Profeſſion, that which *ex Officio* he muſt often make uſe of: He lies under a Neceſſity of ſpeaking much and often, and the Wiſe-Man tells us, *In the Multitude of Words there wanteth not Sin*, Prov. x. *ver.* 19. And certainly, there is ſcarce any Conſideration more powerful, to deterr a Man from undertaking the Office of a Teacher, than this; how extremely difficult and almoſt impoſſible it is, for a Man that ſpeaks much and often, ſo to govern his Tongue, as to ſpeak nothing that either is itſelf unfit, or in an unfit Time, or after an undue Manner; and yet how highly every Teacher is concern'd ſo to do.

So that 'tis a very eaſy Knot, to faſten my Text to the next Verſe, thus: Let not every Man ambitiouſly affect the Office of a Teacher in

in the Church of God, considering that 'tis an Office of great Difficulty and Danger; *For in many things we offend all; if any Man offend not in Word, the same is a perfect Man*, &c. As if he had said, As there are many ways, whereby the best of us do offend, so there is no Way whereby we so easily fall into Sin, as by that slippery Member the Tongue; and there is no Man more exposed to this Danger of transgressing with the Tongue, than the Teacher, who makes so much and so frequent Use of it. So that the Teacher is τέλειος ἀνὴρ, *a rare and perfectly accomplish'd Man indeed*, that hath acquired the perfect Government of his Tongue. He that can do that, who fails not in that Piece of his Duty, may easily also bridle his whole Body, *i. e.* rightly manage himself in all the other Parts of his Pastoral Office. But this, as it is very necessary, so it is extremely difficult, and therefore (*b*) *be not many Teachers.*

To this it will not be amiss to add, what *Grotius* wisely observes, that the Admonition of the Apostle concerning the Vices of the Tongue, subjoin'd to the Caution in my Text, (*c*) *is chiefly directed against brawling and contentious Disputers*; such Teachers as abuse their Liberty of Speaking, unto loose Discourses, and take occasion from thence to vent their own Spleen and Passions. Men of intemperate Spirits, and virulent Tongues, Troublers

(*b*) Μὴ πολλοὶ διδάσκαλοι γίνεσθε.
(*c*) *Maxime directa est in rixosos disputatores.*

rather

rather than Teachers of the People, whose Tongues are indeed Cloven Tongues of Fire, but not such as the Apostles were endow'd with from above, as serving to burn, rather than to enlighten, to kindle the Flames of Faction, Strife and Contention, rather than those of Piety and Charity in the Church of God.

And indeed, the direful and tragical Effects, which the Apostle in this Chapter ascribes to the evil Tongue, as that *it is a Fire, a World of Iniquity, defiling the whole Body, (d) setting on Fire the Course of Nature, full of deadly Poison*, &c. are such as are not so easily producible by the Tongue of a private Man, as of a Teacher. (e) *Whose Discourse* (saith *Erasmus*) *spreads its Poison by so much the more generally and effectually, as the Authority of the Speaker is greater, and his Advantage also of speaking to many.*

Having removed this seeming Rub in the Context, I return again to the Text itself; wherein you may please to observe, 1. *A serious Dissuasive from the rash Undertaking of the Pastoral Office*; *My Brethren, be not many Masters*, or Teachers. 2. *A solid Argument or Reason to enforce it, drawn from the Difficulty and the Danger thereof*; *knowing that we shall receive*, &c. μεῖζον κεῖμα, *a greater* or severer *Judgment, i. e.* God will require more of us that are Teachers, than of others; we shall not escape or be acquitted in the divine Judgment

(d) Φλογίζουσα τὸν τρόχον τῆς γενήσεως.

(e) *Cujus Sermo hòc latius ac periculosius spargit suum venenum, quòd auctoritate dicentis commendetur.*

at

at so easy a rate as they. There is a Place in the excellent Book of *Wisdom*, that is exactly parallel to my Text, and gives great Light to it, *Chap.* vi. *ver.* 5. (*f*) *A sharp Judgment shall be to them that are in high Places.* Where the οἱ ὑπερέχοντες, those that are *in high Places* in the *State*, answer to the διδάσκαλοι in my Text; the *Teachers* in the *Church*: The κρίσις ἀπότομος, *the sharp, or the precise and severe Judgment*, to the μεῖζον κρῖμα, *the greater Judgment* in the Text.

I shall not at all insist on the first Branch of the Division, the Dissuasive; as remembring that I am to preach, not an *Ordination*, but a *Visitation Sermon*; and to discourse not to *Candidates* of *Holy Orders*, but to such as are already engaged in that sacred Profession. I come therefore to the *Reason or Argument in the Text*, (as of very much Concernment to all that are in the Priestly Office) *drawn from the great Difficulty and Danger thereof.* To represent both which, as fully as my short Allowance of Time, and much shorter Scantling of Abilities will permit, shall be my present Business.

And *first*, as to the *Difficulty of the Teacher's Office*, it is a very great Difficulty fully to explain it. So many are the Branches of his Duty, that it were a tedious Labour to reckon them up; Lord! what a Task is it then to discharge them! I shall content myself therefore *rudi Minervâ*, briefly and only in ge-

(*f*) Κρίσις ἀπότομος ἐν τοῖς ὑπερέχουσι γίνεται.

neral

neral to describe the chiefest Requisites that are necessary to constitute a complete Teacher in the Church of God; and even by that little which I shall say, I doubt not but it will appear, how very formidable, how tremendous an Undertaking that Function deserves to be accounted. The *Teacher's Office* then requires *a very large Knowledge, a great Prudence, an exemplary Holiness.* And surely much is required of him, of whom these things are required.

1. Then, *the First Requisite to the Office of a Teacher, is a very large Knowledge.* The very Name of his Office implies this; he is διδάσκαλος, *a Teacher*; and he that is such, must be, as the Apostle requires, 1 *Tim.* iii. *ver.* 2. (*g*) *apt, or fit to teach.* And this he cannot be, unless he be (*h*) *well learned* and instructed himself, and furnished with a plentiful Measure of Divine Knowlege. God himself, by the Prophet *Malachi*, *Chap.* ii. *ver.* 7. requires that the *Priest's Lips* יִשְׁמְרוּ דַעַת *should keep or preserve Knowledge.* Methinks the Expression is more emphatical than is ordinarily conceived. It seems to imply that the Priest should be a kind of Repository or Treasury of Knowledge, richly furnished with Knowledge himself, and able also abundantly to furnish and supply the Wants of those that shall at any time have Recourse to him for Instruction. And therefore it presently

(*g*) Διδακτικὸς *aptus, sive idoneus ad docendum.*
(*h*) Διδακτὸς *doctus.*

fol-

follows: *And they* (that is, the People) *shall seek the Law at his Mouth.* Yea, the Words import that the Priest should be a Treasury of Knowledge not to be exhausted.

He must have Knowledge not only to spend, but to keep; not like those that live *from Hand to Mouth*, or whose Stock of Knowledge is quickly spent in a few Sermons, but he must have something still reserved and laid up in Store. Methinks our Saviour doth excellently expound this Text, though it be by a Parable, *Matth.* xiii. *ver.* 52. *Every Scribe that is instructed in the Kingdom of Heaven, is like unto a Man that is an Housholder, which bringeth forth out of his Treasure, Things new and old.* Where the γραμματεὺς or *Scribe* is the same among the Jews, with the νομοδιδάσκαλος, *the Teacher or Expounder of the Law.* And 'tis the usual Custom of our Saviour, as *Grotius* observes, (*i*) "*by Names in use a-*"*mong the Jews, to express such Offices, as were* "*to be in the Christian Church.* The γραμματεὺς then, or *Scribe*, is the same with the διδάσκαλος, or *Teacher*, afterwards in the Church of Christ. This *Scribe* is said by our Saviour to be (*k*) *instructed unto* or for *the Kingdom of Heaven, i. e.* well prepared, provided, furnished for the Preaching of the Gospel. And

(i) *Nominibus apud Judæos receptis significare munia, quæ futura erant in Ecclesia Christiana.*

(k) Μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν.

to

to shew that he is so, he is compared to the *Housholder*, who for the Maintaining of his Family, and the Entertainment of his Guests all the Year long, is supposed to have an ἀποθήκη, or Repository for Provisions, (called here his θησαυρὸς, *his Treasure*) and there to have laid in Provisions καινὰ καὶ παλαιὰ, *both new and old, i. e.* a great Store and Abundance, Provisions of all sorts and kinds. As the Spouse in the *Canticles* tells her Beloved, *Chap.* vii. *ver.* 17. *At our Gates are all manner of Fruits, both new and old, which I have laid up for thee.* This kind of Hospitality (however by the Iniquity of an ungrateful sacrilegious Age he may be disabled from exercising the other) is the indispensable Duty of the Pastor or Teacher. He must keep a Table well furnished with these heavenly Provisions for all Comers.

The *Knowledge* of a *Teacher*, we shall easily grant, extends itself into a very large Compass, if we consider what that Science is, that he is to teach; Theology, (*l*) *the Art of Arts, and the Science of Sciences*, as *Nazianzen* speaks; the Queen and Mistress of all other Disciplines, to which they do all but *ancillare*, perform the Office of Handmaids, and yet in so doing they are of Use and Service to her.

And upon that account, the *Divine*, if he will be complete, must be πανεπιστήμων, must have compassed the ἐγκυκλοπαιδεία, in the mo-

(*l*) Τέχνη τεχνῶν, καὶ ἐπιστήμη ἐπιστημῶν.

dern

dern and more noble Signification of the Word; *i. e.* the whole Circle of Arts and Sciences. And he that hath ſo done, *illi des nominis hujus honorem*, let him paſs for a perfect *Divine*, he only is adequate to ſo ample a Title. But (God be thanked) this is only the heroic Perfection, not the neceſſary Qualification of a Teacher. A Man may very well content himſelf to ſit in a much lower Form, and yet ſit ſafely; he may move in a far inferiour Orb, and yet give much Light, and communicate a benign and uſeful Influence to the Church of God. Let us view therefore the neceſſary Parts of *Theology* itſelf, wherein the Teacher cannot be ignorant or uninſtructed, but to the very great Detriment of his Diſciples, and his own greater Shame and Hazard. How ample a Field have we ſtill before us? Here is *Theology* poſitive, polemical, moral, caſuiſtical, and *all* moſt neceſſary for the Teacher.

As for *poſitive Divinity*, or the Knowledge of thoſe neceſſary ſpeculative Truths, that are revealed in Scripture, a Man can no more be a *Divine*, that is unacquainted with this, than he can be a *Grammarian*, that underſtands not the very firſt *Elements* of *Grammar*. And yet of ſo abſtruſe, ſo ſublime a Nature are even theſe Truths, that for a Man rightly to apprehend them, and clearly to explain them, eſpecially to the Capacity of his duller Hearers, is no very eaſy matter.

Polemical or *controverſial Divinity* is *Theologia armata*, or that Part of Divinity which inſtructs and

and furniſheth a Man with neceſſary Weapons to defend the Truth againſt its Enemies. Now the good Shepherd's Office is not only to feed his Sheep, but to ſecure them from the Wolves; or elſe his Care in feeding them ſerves only to make them the fatter and richer Prey. And therefore S. *Paul*, *Tit.* i. *ver.* 9. requires that the Teacher ſhould be able, (*m*) *both by ſound Doctrine to exhort his Hearers*, (*n*) *as alſo to convince* or refute *Gainſayers* or Oppoſers. *Hæc non ſunt τῦ τυχόν]ος*, (as *Grotius* well gloſſeth on the Text) every Man cannot do this, and yet every Teacher muſt. The Times wherein we live do much heighten the Neceſſity of this Study: For we may enforce this Duty on all Teachers, by the ſame melancholy Argument that St. *Paul* doth in the forementioned Text. The Teacher (ſaith he) muſt be able *to convince Gainſayers*: Why ſo? He gives the Reaſon, *ver.* 10, 11. *There are many unruly and vain Teachers and Deceivers*, &c. *whoſe Mouths muſt be ſtopt, who ſubvert whole Houſes, teaching things which they ought not.* Theſe *unruly* and *vain Teachers*, theſe *Deceivers* were never certainly in a greater Number than now they are. Theſe Mens Mouths muſt be ſtopt, there is a Neceſſity for it; for otherwiſe they will ſubvert whole Houſes, yea and pervert whole Pariſhes. Not that we have any Hopes in this Age to ſtop the Mouths

(m) Καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ.
(n) Καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.

of

of our Oppoſers, ſo as to make them ceaſe ſpeaking,(for bawl they will to Eternity; they are, as the Apoſtle ſomewhere ſpeaks, (o) *unreaſonable Men*, that underſtand not, admit not of any Topicks; no Argumentation, though never ſo convincing,will make them give back;) but ſo at leaſt, as that they ſhall be able to ſpeak little to the purpoſe, ſo as to ſatisfy ſober,humble, docible Perſons, who have not paſſionately eſpous'd an Error, or, to ſpeak in the Apoſtle's Phraſe, *that are not given up to ſtrong Deluſions, to believe Lyes, that they may be damn'd.* In a word, our Fate in theſe Days is much like that of the Rebuilders of *Jeruſalem* after the Captivity, that were neceſſitated *every one, with one of his Hands to work in the Building, with the other to hold a Weapon*, Nehem. iv. *ver.* 17. With one Hand we muſt build up our People in the Doctrine of Piety, with the other we muſt reſiſt Heretical Oppoſers, who otherwiſe will demoliſh as faſt as we build.

And to quicken us to this Part of our Study, methinks no Conſideration can be more forcible than this; to obſerve, where Miniſters are defective therein, with what Triumph and Oſtentation Deceivers carry Souls captive, to the Diſgrace not only of the *Perſons*, but alſo of the *Function* of the *Teachers*, yea and of *Truth* itſelf, which is wounded thus through their Sides, and bleeds through their Weakneſs and Folly.

(o) Ἄνθρωποι ἄτοποι.

But let us leave this *thorny Field* of *Controverſial*, and ſtep a little into the other more fruitful, of *Moral* or *Practical Divinity*. Of this one ſpeaks moſt truly: (p) *The Knowledge of Controverſies is made neceſſary by Hereticks, the Study of Piety by God himſelf.* *Theology* is doubtleſs a *Practical Science*, nothing in it but what aims at this End. And therefore he that neglects this Practical Part of it, underſtands not the very Deſign of his own Profeſſion. Without this a Man deſerves no more to be accounted *a Divine*, than he a *Phyſician* that underſtands little or nothing of *Therapeuticks*. 'Tis true, there are ſome (otherwiſe not unlearned Men) that deſpiſe this Part of *Theology*, as a vulgar, trivial, eaſy, obvious thing. But ſure they very much diſparage their own Judgment, who let the World underſtand that they are of this Mind: And the Event commonly ſhews how much they are miſtaken. For bring theſe Doctors out of their *Academick Cells*, ſet them to preach in a *Country Congregation*, and they ſoon become the Objects of Laughter, or rather of Pity to the Wiſer. To obſerve how they greedily ſnatch at every Occaſion of engaging in a Controverſy, and that perhaps ſuch a one as was never before heard of by their Hearers, but a *Controverſy* they had read in ſome of their Books, though long ago dead and buried; thus manfully encountring Ghoſts and

(p) *Controverſiarum ſcientiam neceſſariam fecerunt Hæretici, ſtudium Pietatis Deus ipſe mandavit.*

Shadows.

Shadows. How learnedly they will discuss the barren Subtleties of *Aquinas* or *Scotus*, which the poor Souls no more understand, than if they had read them a *Lecture* out of *Cornelius Agrippa's occult Philosophy*. How, when they come to *Practicals*, they are *velut in alium mundum transfati, as if they were enter'd into a new unknown World*; so frigid, barren, and liveless are their Discourses on those Subjects. And may the same *Shame*, or a *Serious Repentance*, attend all the Contemners of this useful *Theology!*

Lastly, There is *Casuistical Divinity*, which I distinguish from *Moral* or *Practical*, as a more noble Species thereof, and which therefore deserves a distinct Consideration. For though all Casuistical Divinity be Practical, yet all Practical Divinity is not Casuistical; for the Design of Casuistical Divinity is to resolve only the dubious and difficult Cases that referr to Practice. How difficult this Study is, every Man that is not a very Stranger therein, will readily acknowledge. And the Necessity thereof is evident: For what more necessary for a Teacher, than to be able to resolve his People what their Duty is in difficult Cases? Teachers, no doubt, are purposely placed by God in these Cross-ways, as *Mercurial Statues*, not dead, but living speaking ones, directing the perplext Traveller towards the heavenly *Jerusalem*, and saying (as 'tis in the Prophet) *this is the Way, walk therein.* And the Lord by the Prophet *Malachi* tells us,

that the Prieſt ſhould be ſuch a one, as that the *People may ſeek the Law at his Mouth.* The Law, *i. e.* the Senſe of the Law, or what that Duty is, which the Law obligeth them to in doubtful Caſes. A very *Oracle* to be conſulted by them on all Occaſions. 'Tis true, the greateſt Oracle may be ſometimes ſilenc'd by a greater Difficulty: But an Oracle altogether dumb is certainly a very lamentable Contradiction.

I have all this while ſpoken nothing of the *holy Scriptures*, that deep and unſearchable Mine, from whence the *Divine* is to fetch all his Treaſure. From hence he is to borrow the Principles of all *Theology*, Poſitive, Polemical, Moral, Caſuiſtical; and therefore 'tis evident, that unleſs he be well-ſtudied in theſe, he muſt needs be defective in all the reſt. He muſt needs be a weak *Divine*, that is not (*q*) *mighty in the Scriptures*, as 'tis ſaid of *Apollos*, *Acts* xviii. *ver.* 24. And, Lord, how many things are neceſſary to give a Man a right Underſtanding of theſe ſacred Writings! I confeſs, we are fallen into a very confident Age, wherein to interpret Scripture is counted the moſt obvious and eaſy thing; and every Mechanick, that ſcarce underſtands common Senſe, will venture on the Expounding of theſe myſterious Books. We have ſo childiſhly departed from the Error of the *Romiſh* Church, in aſſerting an inexplicable Obſcurity

(*q*) Δυνατὸς ἐν γραφαῖς.

of

of the Scriptures, even in things neceſſary, that for fear of this *Charybdis* we are ſwallow'd up in as dangerous a *Scylla*, to make the Scriptures even deſpicable and contemptible. For, (*r*) as *Nazianzen* truly ſaith, *that which is thus eaſily underſtood, is generally with as much Eaſe ſlighted and contemned.* But we know who they are, *who* (*ſ*) *run from one bad Extreme to another.* For 'tis certain, that rightly to underſtand the holy Scriptures is a very difficult thing, eſpecially for us, who live at ſo great a Diſtance from thoſe Times wherein they were written, and thoſe Perſons and Churches to whom they were directed. 'Tis no ſlender Meaſure of the Knowledge of *Antiquity*, *Hiſtory*, *Philology*, that is requiſite to qualify a Man for ſuch an Undertaking. They know nothing of the holy Scriptures, that know not this. And therefore thoſe unlearned and ignorant Men, that venture on the *Expoſition* of *Scripture*, being perfect Strangers to theſe Parts of Learning, muſt of Neceſſity wreſt them to their own and their Hearers Deſtruction.

I cannot omit to take notice here of that common *Axiom*, (*t*) *A good Textuary is a good Divine*; and to obſerve that it is moſt true, if rightly underſtood. If by a *Textuary*, we mean him who hath not only a *Concordance* of *Scriptures* in his Memory, but alſo a *Commentary* on

(*r*) Τὸ ῥᾳδίως λιπτὸν ἅπαν ἐγκαταφρόνητον.

(*ſ*) *Dum vitant vitia in contraria currunt.*
(*t*) *Bonus Textualis, bonus Theologus.*

them in his Understanding; who thinks it not enough to be ready in alledging the bare Words of Scripture, with the mention of Chapter and Verse where it is written, unless he know the Sense and Meaning of what he recites. The former every illiterate Sectary is able to do, who can quote Scriptures by Dozens and Scores, the Tythe whereof he understands not, and are little to his purpose. The latter is the proper Commendation of the *Divine*. Without this Grain of Salt, the *Aphorism*, but now mention'd, most justly falls under the severe Censure of our learned *Prideaux*: *(u) A good Textuary is a good Divine, say many, who understand not, mind not, either the Text, or Divinity, or Goodness.* We have seen the necessary Parts of *Theology* rudely delineated, and yet even by this imperfect Draught we may take an Estimate, how large that Man's Knowledge ought to be, that is oblig'd to understand all these things.

I confess that here also (and I have as much reason to rejoice in it as most of my Brethren) a Latitude is to be allow'd, and it were a Cruelty worse than that of *Procrustes*, to stretch all Men to the same Giant-like Proportion of Knowledge that some attain to. But yet doubtless 'tis a wise and prudent Severity, as *(x) Nazianzen* speaks, *to measure every Teacher, and*

(u) *Bonus Textualis, bonus Theologus, clamant quamplurimi, qui nec de textu, nec de Theologia, nec de bonitate sunt oblati.*

(x) Παρεκτείνειν τοῖς Παύλου κάνοσιν.

stretch

ſtretch him out to S. Paul's *Rules and Canons.* And they, as we have already heard, require that he ſhould be διδακτικὸς, *apt and fit to teach, i. e.* in ſome competent Meaſure able to inſtruct his Hearers in all theſe uſeful Parts of *Theology.*

2. I have diſcourſed ſo largely of the *firſt Requiſite of the Teacher's Office,* that if I gave over here, I had ſaid enough to convince any ſober Perſon of the Difficulty thereof. But yet this is not all. *A very great Prudence alſo is required in the Teacher,* or elſe his Knowledge will be uſeleſs and unſerviceable. Wiſdom is the Soul that animates and enlivens Knowledge, without which a large Knowledge is but like a huge Carcaſs, a lifeleſs unactive thing. And if any Man thinks that *Science* and *Prudence* are things inſeparable, ſad Experience refutes him. Every learned Man is not a wiſe Man, and there are ſome who have read very many Books, but very few Men; who have dwelt ſo much in their Studies, that they underſtand little abroad in the World, no not in their own little World, I mean their *Charges* and *Pariſhes.* There are ſome that have a large Meaſure of the Spirit of Knowledge, but want the Spirit of Government, which yet is moſt neceſſary for him who is to be a Guide of Souls. Every *Teacher* is concern'd to be wiſe, both for himſelf, and thoſe committed to his Charge. For *himſelf,* to take heed of Men, that he be neither betrayed by falſe Brethren, nor become a Prey to the Malice of profeſſed Enemies; to decline both the Envy and Contempt of his Neighbours; to

keep himself within the Bounds of his Calling; (y) *to mind his own Business*, &c. To this kind of Wisdom belongs the Advice of our Saviour, when sending forth his *Apostles*, as innocent Lambs amongst the Wolves of that Age, he cautions them to *be wise as Serpents, and innocent as Doves*, Matth. x. *ver.* 16. *i. e.* To use all honest and sinless Arts to secure themselves. But this is not the Prudence which I principally intend; for if a Minister be defective in this, he is no Man's Foe but his own; he hurts only himself, and that but in temporal Concerns.

I add therefore, that he is to be wise for *those committed to his Charge*, lest by any Indiscretion of his, he obstructs that which ought to be his great Design and Business, the *eternal Salvation of their Souls*. And here how many things are there, which a *Teacher* is concern'd to understand? He must be wise so to frame his Discourses, especially in publick, that he speak nothing that may either offend the Weak, or give Advantage to the Malicious; that his Sermons may not only be good in themselves, but adapted and fitted to the Necessity of his Hearers; that he make choice of the most suitable and powerful Arguments, to enforce on them those Christian Duties, whereto he exhorts them. He must be wise in the Government of his Carriage and Actions, distinguishing especially between Lawfulness and Expediency,

(y) Τὰ ἴδια πράσσειν.

and

and shunning not only that which is directly sinful, but whatsoever is scandalous and offensive. He must be wise in his common Converse with his People, that he be neither of too easy, or too morose and difficult an Access; but especially he is to be careful of this in his freer Conversation; that he indulge not himself any Liberty more than ordinary, among those who will make an ill Use of that wherein there was no Ill intended. He is to be wise in the Choice of his Friends, not to inscribe any Man into that Catalogue, that may reflect any Disparagement on his Person or Function. For *qui non contemnitur à se, contemnitur à socio.* He must be wise, especially in the Government of his own Family: For as the Apostle excellently reasons, *If a Man know not how to rule his own House, how shall he take care of the Church of God?* 1 Tim. iii. 5. He must be wise to enquire into the State of his Flock, and to discern their particular Tempers and Constitutions; and even to search into their Hearts and secret Inclinations. He must be wise to administer private Counsels and Reproofs, duly observing the Circumstances of Time, of Place, of Person, of Disposition. For as the wisest of Men tells us, *A Word fitly spoken is like Apples of Gold in Pictures of Silver*, Prov. xxv. 11. These, and many other things, the *Teacher* is deeply concerned to be well versed in; and what a Task is this?

If it be objected, *That Prudence is a thing without our Power, an arbitrary Gift of God, which*

which He bestows on whom He pleaseth, as He doth Beauty, or Wealth, or a good Natural Wit, and therefore cannot reasonably be imposed on a Man as his Duty. I answer, If this Prudence were wholly out of our Election, yet this certainly was left to our free Choice, whether we would undertake that Office whereto so great Prudence is requisite. We have oblig'd ourselves to it, by engaging in that Function, that cannot be discharg'd without it. But indeed, this excellent Gift of God is in a great Degree put within our Power, in Conjunction with the Divine Assistance. We may and must endeavour for it, diligently study it. carefully observe Things and Persons, faithfully record Experiments, consult wiser Friends. But above all things we must take S. *James*'s Advice, *If any Man want Wisdom, let him ask of God, who giveth liberally, and upbraideth not, and it shall be given him, James* i. *ver.* 5. Especially, if he desire it constantly, earnestly, and above all things in the World; if with *Solomon* he despise Greatness and Wealth, and all other secular Advantages; and, before them all, desire this one thing of God, *That He would give him Wisdom and Knowledge to go in and out before the People committed to his Charge and Guidance*, 2 Chron. i. *ver.* 10.

3. I come now to the *last* though not the *least* of those Requisites that are necessary to the *Office of a Teacher*, viz. *An exemplary Holiness.* For of this I may say, as the Apostle doth, speaking of the three Theological Graces, 1 *Cor.* xiii. *ver.* 13. *And now abideth Faith, Hope, and Charity, these three, but the greatest*

greateſt of theſe is Charity. So here, there remaineth *Knowledge*, *Prudence*, *Holineſs*, all three neceſſary Requiſites to make up a complete *Teacher*, but the greateſt of theſe is *Holineſs*. And what he farther ſays of the ſame Grace of Charity, in the beginning of the ſame Chapter, may with a little Change be apply'd alſo to our preſent Purpoſe. If a Man had πᾶσαν γνῶσιν *all ſorts of Knowledge*, ſo as to be able to *underſtand all Myſteries*; if he were prudent, beyond the prodigious Meaſure of *Solomon*'s Wiſdom; if thoſe Endowments were crown'd in him with an Eloquence more than humane, ſo that he were able to diſcourſe like an Angel; yet without this Holineſs he were as nothing, or at beſt but as *the ſounding Braſs* or *tinkling Cymbal*. The Prieſt that is not *cloath'd with Righteouſneſs*, though otherwiſe richly adorn'd with all the Ornaments of humane and divine Literature, and thoſe gilded over with the Rays of a ſeraphick Prudence and Sagacity, is yet but a naked, beggarly, deſpicable Creature, of no Authority, no Intereſt, no Uſe or Service in the Church of God. The unholy *Teacher*, let him preach never ſo well, diſcourſeth to little purpoſe; there will be no Life in his Doctrine, becauſe his Life is ſo deſtitute of the Spirit of Holineſs, he will ſooner damn his own Soul, than ſave any Man's elſe. His Diſcourſes, though arm'd with the moſt powerful Oratory, will ſerve to move no other Affection in his Hearers, than that of Indignation againſt his Hypo-

Hypocrisy and Impudence, to hear him excellently declaim against a Vice, of which himself is notoriously guilty; and they will say,

Loripedem rectus derideat, Æthiopem albus.

In a word, as a wise Man well observes, *Every notorious Vice is infinitely against the Spirit of Government, and depresses a Man to an Evenness with common Persons.*

------ *Facinus quos inquinat æquat.*

And when a Man's Authority is thus lost, he becomes a thing wholly useless in the Church of God. Useless did I say? 'twere well if that were all: He is the most pernicious Creature that moves on God's Earth; he serves to the worst Purposes, to make Men Atheists, Infidels or Hereticks. Learned and knowing Men, of ill Lives, have been always the greatest Stumbling Block in the Church of God; their Fall is not single, but attended with the Ruin of many others; who imitating the barbarous Civility of those Nations that use to solemnize the Funerals of their great Men, by sacrificing a great Part of their Families, when the *Teachers* damn themselves, are ready to die and perish with them for Company. And the Fallacy that ruins them, is this; Because some wise Men live wickedly, they presently conclude that Wickedness is the greatest Wisdom: As if it were impossible for the Will to choose contrary

contrary to the Dictates of the Understanding, or for a Man that knows his Duty, not to do it. We of this Age have reason to take special Notice of this. For as *Cicero*, enquiring into the Causes of those bold and unheard-of Attempts, that *Catiline* and his Confederates made upon the Commonwealth of *Rome*, presently gives this Account: *Nos (dico apertè) nos Consules desumus:* So when we are astonish'd at the prodigious Blasphemies, Heresies, and Schisms of our Times, and wonder at the Cause of them, we may quickly resolve ourselves after the same manner: *Nos (dico apertè) nos Pastores desumus.* For certainly all the Arguments that Hereticks and Sectaries have made use of, to seduce our People from Obedience unto the most excellent Doctrine, Liturgy, and Discipline of our Church, would have been accounted ridiculous Sophisms, and no way served their wicked Purposes, if they had not been furnish'd with a more powerful Topick *ab exemplo*, from the vicious Lives of some Clergymen. And as to this:

-------Pudet hæc opprobria nobis
Et dici potuisse, & non potuisse refelli.

I might here be very large in representing the Necessity of Holiness in a *Minister*; but I shall only observe, that the wicked *Teacher* sins with the highest Aggravation of his Guilt, and the least Hope of his Repentance; he is the greatest and most desperate Sinner.

The

The *greateſt Sinner*; for either he is a Perſon of more than ordinary Knowledge, or he is not: If not, he ſinn'd greatly in undertaking that Office, to which ſo great a Knowledge is requiſite: If he be, his Knowledge doubtleſs increaſeth his Guilt. *For he that knows his Maſter's Will, and doth it not, ſhall be beaten with many Stripes.* Beſides, he muſt needs ſin with a very ſtrange Aſſurance, by living in that Wickedneſs which he daily reproves and preaches againſt, and ſo becoming αὐτοκατάκριτος, *a condemn'd Man* from his own Mouth.

But that which I chiefly urge is this: The *wicked Teacher* is, of all Men living, in the moſt hopeleſs and deſperate Condition. 'Tis uſually obſerved of Seamen, that dwell in the great Deep, that if they are not very pious, for the moſt part they are deſperately wicked, becauſe they daily behold the Wonders of the Lord, and beſides live in a continual and a very near Danger, bordering upon the very Confines of Death, and being,

Quatuor aut ſeptem digitis, à Morte remoti.

but a few Fingers breadth divided from their fluid Graves. And if theſe Conſiderations do not perſuade them to *fear the Lord exceedingly*, as 'tis ſaid of the *Mariners*, in *Jonah* i. *ver.* 16. it argues that they are exceedingly hardned. The Obſervation is truer of the *Miniſter*; if he be not a good Man, he muſt needs be extremely bad; for he daily converſeth in the great Deep

of

of the holy Scriptures, and there sees and reads such things, that if they do not effectually persuade him to Piety, 'tis certain he is a Man of an obdurate Heart.

What Remedy is likely to work this Man's Cure and Repentance? Will the dreadful Menaces and Threats of God's Word affright him? No; these are daily thunder'd out of his own Mouth, and yet to him they are but *bruta fulmina.* Will the gracious Promises of God allure him? No; he daily charms his Hearers with these, but remains himself as the deaf Adder. Will those excellent Books of learned and pious Men, that he reads in his Study, work any Good on him? No; he that slights God's Word, will little regard the Words of Men. Will the Publick Prayers make him serious? No; he daily reads them, and his daily Practice is contrary to his daily Prayers. Will a Medicine compounded of the Flesh and Blood of the Son of God (I mean the holy Eucharist) do the miserable Man any Good? No; he hath frequently received those dear Pledges of his Saviour's Love, and yet is still as bad as ever, and so hath *trodden under Foot the Blood of the everlasting Covenant*, wherewith he should have been sanctify'd. The Lord look upon this Man! for there is no hope of him, without a Miracle of Divine Mercy. Nay indeed, all these excellent Means, by being made familiar to him, have lost their Efficacy upon him. Our Saviour, methinks, doth excellently represent the hopeless Condition of a vicious Mini-

Minister, by a Parable, *Matt.* v. *ver.* 13. where speaking to the *Apostles*, (consider'd, I suppose, as Ministers of the Word) he tells them, *Ye are the Salt of the Earth, but if the Salt have lost its Savour, wherewithall shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under Foot of Men.* Salt, if it be good, is of excellent Use to season many things; but if it become itself unsavoury, it is not only the most useless thing, *good for nothing, but to be cast out*, &c. but irrecoverably lost; there is nothing will fetch putrid Salt again; *for if the Salt hath lost its Savour, wherewithall shall it be salted?* Thus necessary is *Holiness* in a *Minister*, both for himself and others.

I have now done with the *Difficulty*, and consequently with the *Danger of the Pastoral Office*, represented from the three grand Requisites thereunto; *A very large Knowledge, a great Prudence, an exemplary Holiness.* I shall add but one Consideration more, of itself abundantly sufficient to evince the Whole; *viz. That every Teacher is accountable for the Souls committed to his Charge.* This is the plain Doctrine of the Author of the Epistle to the *Hebrews*, *Chap.* xiii. *ver.* 17. *Obey them that have the Rule over you, and submit yourselves, for they watch for your Souls, as they that must give Account*, &c. A dreadful Consideration this! And S. *Chrysostome* tells us, that when he read that Text, *it did* κατασεῖσαι τὴν ψυχὴν, *cause a kind of Earthquake within him, and produce a holy Fear and Trembling in his Soul.* And in his Commentary on the *Text*, he thus exclaims:

(z) *Lord,*

(z) *Lord, how, how difficult, how hazardous an Undertaking is this! What shall a Man say to those wretched Men, that rashly thrust themselves into such an Abyss of Judgments? All the Souls that are committed to thy Conduct, Men, Women, and Children, thou art to give an Account of.* He presently subjoins, (a) *'Tis a Wonder if any Ruler in the Church be saved.* A passionate Hyperbole, expressing his deep Sense of the extreme *Danger of the Pastoral Office.*

'Tis true indeed, the excellent Bishop speaks there, of those of his own most sacred Order, whose Place and Dignity in the *Church of God*, as it is eminently higher, their *Charge* greater, their *Inspection* more extensive; so will their *Account* be accordingly. But yet the same is true, in its Proportion, of every Clergyman, of what *Order* soever he be. So St. *Austin* expressly, (b) *If you mark it (most dear Brethren) you shall find that all the Lord's Priests, not only Bishops, but also Presbyters and Ministers of Churches, stand in a very hazardous Condition.* And he gives a shrewd Reason for what he says, a little after, (c) *If at the Day of Judgment it will*

(z) Βαβαὶ πόσος ὁ κίνδυνος! τί ἂν τις εἴποι πρὸς τοὺς ἀθλίους τοὺς ἐμβιβάσαντας ἑαυτοὺς τοσαύτῃ τιμωρίᾳ ἀβύσσῳ πάντων ὧν ἄρχεις γυναικῶν, καὶ ἀνδρῶν, καὶ παίδων σύλλογον δίδως.

(a) Θαυμάζω εἰ τινά ἐστι τῶν ἀρχόντων σωθῆναι.

(b) *Si diligenter attenditis (Fratres charissimi) omnes sacerdotes Domini, non solum Episcopos, sed etiam Presbyteros & Ministros Eccl siarum in grandi periculo esse cognoscitis.*

(c) *Si enim pro se unusquisque vix poterit in die judicii rationem reddere, quid de sacerdotibus futurum est, à quibus sunt omnium anima requirenda?*

be a hard Task for every Man to give an Account of his own Soul, what will become of Priests, of whom God will require an Account of the Souls of so many others committed to their Charge? He concludes, *magnum opus, sed gravis sarcina; the Care of Souls is indeed a great Work, a noble Undertaking, but yet a very grievous Burden.* He must be a Man of very firm Shoulders, that is not crush'd under it.

I have oft-times, not without Wonder and Indignation, observed the strange Confidence of *Empiricks* in *Physick*, that dare venture on the Practice of that noble Art, which they do not at all understand; considering how for a little paltry Gain, they shrewdly hazard, or rather certainly destroy, the Health and Lives of Men; and have judg'd them worthy of as capital and ignominious a Punishment, as those that kill Men on the High-ways. But I have soon exchang'd this Meditation into another of more Concernment to myself; and my Indignation hath quickly return'd into my own Bosom, when I consider how much bolder and more hazardous an Attempt it is, for a Man to venture on the *Priestly Office*, to minister to the eternal Health and Salvation of Souls: How much Skill is requisite to qualify a Man for such an Undertaking; how great Care in the Discharge of it; what a sad thing it would be, if through my Unskilfulness, or Negligence, any one Soul should miscarry under my Hands, or die and perish eternally!

We minister to Souls. Souls! Methinks in that one Word there is a Sermon. Immortal Souls! Precious Souls! One whereof

is

is more worth, than all the World beſides, the *Price of the Blood of the Son of God.* I cloſe up this with the excellent Words appointed by the Church to be read at the *Ordination* of every Prieſt: "Have always therefore in your "Remembrance, how great a Treaſure is "committed to your Charge. For they "are the Sheep of Chriſt, which he bought "with his Death, and for whom he ſhed his "Blood. The Church and Congregation "whom ye ſerve, is his Spouſe and Body. "And if it ſhall happen, the ſame Church, "or any Member thereof, to take any Hurt "or Hindrance, by reaſon of your Negli-"gence, you know the Greatneſs of the Fault, "and alſo the horrible Puniſhment that will "enſue.

And now methinks I may uſe the *Apoſtle's* Words in another Caſe, 1 *Cor.* i. *ver.* 26. (*d*) *Ye ſee your Calling, Brethren:* You ſee how extremely difficult and hazardous an Office it is, we have undertaken; (*e*) *who is ſufficient for theſe things?* Whoſe Loins do not tremble at this fearful Burden on his Shoulders? Who would not be almoſt tempted to repent himſelf of his Undertaking, and to wiſh himſelf any the meaneſt *Mechanick*, rather than a *Miniſter?* But alas! this were vain, yea ſinful. We are engaged in this *ſacred Office*, and there is no Retreating; we muſt now run the Ha-

(*d*) Βλέπετε τὴν κλῆσιν ὑμῶν, ἀδελφοί.
(*e*) Καὶ πρὸς ταῦτα τίς ἱκανός;

zard, how great ſoever it be; in we are, and on we muſt. What ſhall we then ſay? what ſhall we do? Surely this is our beſt, yea our only Courſe. Let us firſt proſtrate ourſelves at the Feet of the Almighty God, humbly confeſſing and heartily bewailing our great and manifold Miſcarriages in this weighty Undertaking; let us weep Tears of Blood (if it were poſſible) for the Blood of Souls, which we have reaſon to fear may ſtick upon our Garments. The Blood of Souls, I ſay: For when I conſider how many leſs-diſcerned ways there be, whereby a Man may involve himſelf in that Guilt, as not only by an openly vicious Example, but even by a leſs ſevere, prudent, and wary Converſation; not only by Actions directly criminal, but by lawful Actions, when offenſive, (for by theſe, the *Apoſtle* aſſures us, *a Man may deſtroy the Soul of his weak Brother, for whom Chriſt died*, Rom. xiv. *ver.* 15.) not only by a groſs Negligence and ſupine Careleſneſs, but by every leſſer Remiſſion of thoſe Degrees of Zeal and Diligence, which are requiſite in ſo important an Affair. In a word, by not doing all that a Man can, and lies within his Power, to ſave the Souls committed to his Charge. I ſay, when I conſider this, for mine own part I cannot, I dare not juſtify myſelf, or plead *not Guilty* before the great Judge of Heaven and Earth; but do, upon the bended Knees of my Soul, bewail my Sin, and implore his pardoning Grace and Mercy, crying

ing mightily unto him; *Deliver me from this Blood-Guiltineſs, O my God, thou God of my Salvation; and my Tongue ſhall ſing aloud of thy Righteouſneſs.*

Having laid ourſelves at God's Feet, let us not lie idly there, but ariſe, and for the future do the Work of God, with all Faithfulneſs and Induſtry; yea, let us make amends for our paſt Negligence, by doubling our future Diligence. And for our Encouragement here, let us remember, that though many things are required of a *Miniſter*, yet the chief and moſt indiſpenſable Requiſites are theſe *Two*; *A paſſionate Deſire to ſave Souls*, and *An unwearied Diligence in the Purſuit of that noble Deſign.* The *Miniſter* that wants theſe two Qualifications, will hardly paſs the Teſt, or gain the Approbation of God, the great *Judge* and *Tryer*; but where *theſe* are found, they will cover a Multitude of other Failings and Defects. Let us therefore, Reverend Brethren, (and may I here conjure both you and myſelf, by the endeared Love we bear to our own Souls, and the precious Souls committed to our Charge, yea by the Blood of the Son of God, the Price of both) let us, I beſeech you, from henceforth return to our ſeveral *Charges*, zealouſly and induſtriouſly plying the great Work and Buſineſs that is before us. Let us think no Pains too great, to eſcape that μεῖζον κεῖμα, that *greater Judgment* that otherwiſe attends us. Let us ſtudy hard, and read much, and pray often, and *preach in Seaſon and out of Seaſon*, and ca-

techize the Youth, and take wise Opportunities of instructing those, who being of riper Years, may yet be as unripe in Knowledge; and visit the Sick, and according to our Abilities relieve the Poor, shewing to all our Flock the Example of a watchful, holy, humble Conversation. And may a great Blessing of God crown our Labours! Let us go on, and the Lord prosper us!

I have done *ad Clerum*, and have but a Word more *ad Populum, to the People.*

My Brethren, you may possibly think yourselves altogether unconcern'd in this whole Discourse. But if you do, you are mistaken; all this nearly concerns even you. I shall only point to you wherein.

1. If the *Pastoral Office* be so tremendous an Undertaking, judge then, I pray you, *of the sacrilegious Boldness and Impiety* of those *Uzzahs* among the Laity, that dare touch this Ark, the *Priest's Charge* and *Care.* If we (my Brethren) that have been trained up in the Schools of the *Prophets*, that have been educated with no small Care and Cost to this Employment, that have spent a double Apprenticeship of Years in our Studies, and most of us a great deal more. If we, I say, after all this, find reason to tremble at our Insufficiency for such an Undertaking; how horrible is the Confidence, or rather Impudence, of those Mechanicks, that have leapt from the Shop-

Shopboard or Plow into the Pulpit, and thus *per saltum* by a prodigious Leap commenced Teachers? What shall we say to these *Mountebanks* in the Church, these *Empiricks* in *Theology?* I only say this. I can never sufficiently admire either *their* Boldness in venturing to be Teachers, or the childish Folly and Simplicity of those that give themselves up to be their Disciples. 'Tis a Miracle that any such Person should dare to preach, or if he do, that any Man in his right Wits should vouchsafe to hear him.

2. This Discourse concerning the *Difficulty and Hazard of the Priestly Office, shews sufficiently all the Peoples Danger.* 'Tis the Danger your own Souls are in, (my Brethren) if not carefully lookt to, that is the great Hazard of our Office. O therefore, if you do consider it, what need have you to look to yourselves!

3. *Lastly*, If our *Work* and *Office* be attended with this Difficulty, sure 'tis your Duty to pity us, to pray for us, to encourage us, by all possible ways and means to the vigorous Performance of it; at least not to add to our Load, or discourage us, either by your wayward Factiousness, or stubborn Profaneness, or sacrilegious Injustice: If you do, sad will be your Account.

Remember therefore the Advice of the *Apostle*, *Heb.* xiii. *ver.* 17. *Obey them that have the Rule over you, and submit yourselves; for they watch for your Souls, as they that must give an*

Account; (f) *that they may do this* (*i. e.* attend on this Work of watching over your Souls) *with Joy, and not with Grief.* *Grotius*'s Paraphrase is here most genuine, (g) *sweeten and allay the irksome Labour of your Teachers, by performing to them all Offices of Respect and Love, that they may with Alacrity, and not with Grief, discharge that Function, which is of itself a sufficient Burden, without any Addition of Sorrow from you.*

Now to God the Father, Son, and Holy Ghost, be ascribed all Honour and Glory, Adoration and Worship, both now and for ever, Amen.

(f) Ἵνα μετὰ χαρᾶς τοῦτο ποιῶσι, καὶ μὴ στενάζοντες.

(g) *Mulcete eum laborem omnibus obsequiis & officiis, ut cum alacritate potius quam dolore fungantur munere satis gravi, etiamsi a vobis nihil triste accedat.*

The principal Parts and Branches of the Paſtoral Office, with Rules and Directions for the due Performance of each of them.

In a CHARGE *to the Clergy of the Dioceſe of St.* Davids.

Reverend Brethren of the Clergy,

I SHALL not waſte my Time and little Strength, by detaining you with a long and uſeleſs Preface. In ſhort, my Buſineſs at this time, ſhall be to ſet before you the ſeveral Parts and Branches of that holy Office and Function, which you have undertaken, together with ſome Rules and Directions which are neceſſary to be obſerved for the due Performance of each of them.

The principal Parts and Branches of the *Paſtoral Office* are theſe five.

Firſt, *Reading Divine Service*, or *the Prayers of the Church.*

Secondly, *Preaching.*

Thirdly, *Catechizing.*

Fourthly,

Fourthly, *Adminiſtring the holy Sacraments of Baptiſm and the Lord's Supper.*

Fifthly and laſtly, *Viſiting of the Sick.*

Firſt, *Reading Divine Service*, or *the Prayers of the Church.* This ſome may think to be a ſlight and eaſy Matter, that needs not any Advice or Directions; but they are very much miſtaken. For to the Reading of the Prayers aright, there is need of great Care and Caution. The Prayers of the Church muſt be read *audibly*, *diſtinctly*, and *reverently.*

1. *Audibly*, ſo that if poſſible, all that are preſent may hear them, and join in them. There are ſome that mutter the Prayers, as if they were to pray only to themſelves, whereby they exclude moſt of the Congregation from the Benefit of them.

2. The Prayers of the Church ought to be read *diſtinctly* and *leiſurely*; not to be gallop'd over, as the manner of ſome is, who read the Prayers ſo faſt, that they out-run the Attention and Devotion of the People, not giving them time to join with them, or to make their Reſponſes in their due Places. This Rule is to be obſerv'd in reading the Prayers throughout, but eſpecially in reading the *Decalogue* or *Ten Commandments* in the ſecond Service. There are ſome that read the Commandments ſo thick one upon another, that the People have not time to add that excellent Prayer to each of them, *Lord, have mercy upon us, and incline our Hearts to keep this Law.*

To

To this Head, of distinct reading the Prayers, I shall only add this one Observation. Whereas upon *Sundays* and *Holy-Days* the Church hath appointed a first and second Service to be read one after another, 'tis convenient that there be a decent Interval betwixt them. For judge, I pray you, how absurd it may seem, to conclude the first Service with St. *Chrysostome*'s Prayer, and *The Grace of our Lord Jesus Christ*, and immediately without any Intermission to enter upon the second Service.

I verily believe, the first Intention of the Church was, that these two Services should be read at two several Times in the Morning; but now Custom, and the *Rubrick*, direct us to use them both at the same time. Yet in Cathedral or Mother-Churches, there is still a decent Distinction between the two Services: For before the Priest goes to the Altar to read the second Service, there is a short but excellent *Anthem* sung, in Imitation whereof, in the Churches of *London*, and in other greater Churches of the Country, instead of that *Anthem* there is Part of a *Psalm* sung.

3. And *lastly*, The Prayers of the Church are to be read with great *Reverence* and *Devotion*, so as to excite and kindle Devotion in the Congregation. Thus the Prayers of the Church are to be read, if we would keep up the Reputation of them, and render them useful to the People. But alas! there are too many Ministers, who by disorderly and indecent, and

irreve-

irreverent reading of the *Liturgy*, disgrace it, and expose it to Contempt. To whom the Church may complain, as one of old in the Poet did of the ill Rehearsal of his Oration.

Quem recitas meus est, O Fidentine, Libellus,
Sed malè dum recitas, incipit esse tuus.

The Book of Prayers which ye read, is indeed mine; but at the sad rate you read it, I am ashamed of it, 'tis none of mine, but yours.

I am verily perswaded, that this is one Cause, that there are so many Sectaries and Separatists among us. They find so little Reverence and Devotion in the Use of our *Common Prayers*, that they cannot away with them, but run from the *Church* to the *Conventicle*, where they hope to find more Devotion.

II. *Another Part of the Pastoral Office is Preaching*, i. e. (as we commonly use the Word) taking a Text or Portion of Scripture, explaining it, raising some useful Point of Doctrine from it, and applying it to the Edification of the Hearers. For otherwise the bare Reading of the Scriptures is sometimes call'd Preaching; as Acts xv. *ver.* 21. *For Moses* (that is, the Writings of *Moses*) *of old Time hath in every City them that preach him, being read in the Synagogues every Sabbath Day.* But here I take the Word *Preaching* in the forementioned Sense, as now it is used. This is a *noble Part* of the Pastor's Duty, but difficult; 'tis

'tis not a Work that every one *should* undertake, or *can* perform: For it requires the Knowledge and Understanding of the holy Scriptures, and in order thereunto, some Skill in the learned Languages, and other Parts of humane Learning; it requires a good Judgment and Discretion, I add Elocution too. The Time will not give me leave (if I were able) to set before you all the Rules or Precepts of the Art of Preaching, and to give you an entire System of it. There are many learned Men, who have written full Treatises of this Subject; I mention only our excellent Bishop *Wilkins*, who hath published a Treatise entitled, *Ecclesiastes, or the Preacher*, which I recommend to the Reading of younger *Divines*, and first Beginners in the *Art of Preaching:* To whom also I give this farther Advice, That they should not at first trust to their own Compositions, but furnish themselves with Store of the best Sermons that have been publish'd by the learned Divines of our Church. These they should read often, and study to imitate them, and in time they will attain to a Habit of good Preaching themselves. Among the printed Sermons, those of the late Archbishop *Tillotson* are well known and approved by all.

But what shall be done in those poor Parishes, where there are as poor Ministers, altogether incapable of performing this Duty of preaching in any tolerable manner? I answer, that in such Places, Ministers, instead of Sermons of their own, should use the Homilies of the Church,

Church, which ought to be in every Parish. And they would do well also, now and then to read a Chapter, or Section out of the *Whole Duty of Man*, which (I presume) is translated into the *Welsh* Tongue. I add, that it would be a piece of Charity, if the Clergy of the Neighbourhood to such Places, who are better qualified, would sometimes visit those dark Corners, and lend some of their Light to them, by bestowing now and then a Sermon on the poor People, suited to their Capacities and Necessities. They have my leave, yea and Authority so to do; and they may be sure the good God will not fail to reward them.

III. The *third Work of the Pastor's Office is Catechizing*, without which *Preaching* will not be sufficient. For if People be not well instructed in the necessary Principles of Religion when they are young, they will hardly attain to any sound Knowledge when they are old. For according to the *Greek* Apothegm;

Νεκρὸν ἀναστῆσαι, καὶ γέροντα παιδεῦσαι, ταὐτόν ἐστι.

To instruct an ignorant old Man, and to raise a dead Man, are things almost equally difficult. I shall not insist upon this Subject; for the Usefulness and Necessity of Catechizing, is acknowledg'd by all, tho' the Work itself is by many of the Clergy sadly neglected. Where such Neglect is, 'tis the Duty of the Church-Wardens

Wardens to present. I shall make it my Business to see this Fault amended.

IV. Another, and a main Part of the *Priest's Office, is the Administration of the holy Sacraments, Baptism and the Lord's Supper.*

First, for *Baptism*; the Church strictly requires, that it be perform'd publickly, in the House of God, not in private Houses, except in Case of real Necessity; as when a Child is weak, and cannot without endangering itself be brought to Church. Bnt notwithstanding this strict Order of our Church, in most Places in this Country, Baptism is altogether administer'd in private Houses, and scarce any (if any) baptized in the Church. If this may be allow'd, away with the Fonts in your Churches, what do they signify? To what Purpose are they there? If all the Authority I am invested with can do it, I will see this lamentable Abuse of the Sacrament of Baptism reform'd.

But farther observe, that as our Church strictly requires that Baptism be administer'd in publick, so it advises that it be perform'd (if conveniently it may be) on the Lord's Day, in a full Congregation of Christian People. Hear the Words of the *Rubrick.*

" The People are to be admonish'd that it " is most convenient that Baptism should not " be administer'd but upon *Snndays* and other " Holy-Days, when the most Number of " People come together; as well for that the " Congregation there present may testify the

" Receiv-

" Receiving of them that be newly baptized " into the Number of Christ's Church, as " also because in the Baptism of Infants every " Man present may be put in Remembrance " of his own Profession made to God in " Baptism.

I take leave to add, that 'tis most for the Interest of the Infant to be so baptized, that it may have the Benefit of the united Prayers of a full Christian Congregation, which is much to be valued. Methinks there should be no need of urging this to Parents, that have any real Love or Affection to their Children. This would incline them to desire that themselves, which the Church desires of them. Remember, I beseech you, that your Children are to be but once baptiz'd; and what is but once done, ought to be well done, *in the best, and most perfect manner.*

To come to the other Sacrament, the *Eucharist* or *Holy Supper*; this is the most sacred, and mysterious Rite, the Apex, the Top, and Perfection of Christian Worship, as the Ancients term it; and therefore it ought to be perform'd with the greatest Reverence and Solemnity in every Punctilio of it, according to the Direction of our Church in her Rubrick to the Communion Office. But this you are especially to take care of, that you administer not the holy Sacrament to Persons known to be vicious and scandalous. Hear the Rubrick of the Church to this purpose, *viz.*

" So

" So many as intend to be Partakers of " the holy Communion, shall signify their " Names to the Curate, at least some time " the Day before.--------And if any of those " be an open and notorious evil Liver, or " have done any Wrong to his Neighbours, " by Word or Deed, so that the Congregati- " on be thereby offended; the Curate having " Knowledge thereof, shall call him, and " advertise him, that in any wise he presume " not to come to the Lord's Table, until he " hath openly declared himself to have truly " repented and amended his former naughty " Life, that the Congregation may thereby " be satisfyed, which before were offended; " and that he hath recompensed the Parties " to whom he hath done Wrong, or at least " to declare himself to be in full purpose so " to do, as soon as he conveniently may.

I am not ignorant that there are some who plead for a free Admission to the Lord's Table, of all that are Members of the visible Church, and not yet excommunicated; and exclaim against the Exclusion of Men from the holy Communion, as a Device, and Usurpation of the Presbyterians and other Sectaries. But these Men are grosly mistaken, for you see it is the expres's Order of our Church. I add, that the same Order was observ'd in the Primitive and Apostolical Churches. For *Justin Martyr*, who flourished within forty Years after the Apostolick Age, (*i. e.* after the

Death of St. *John* the Apoſtle) in his *ſecond Apology* tells us, That in his time none were admitted to the holy Euchariſt, but thoſe who lived *according to the Law of Chriſt*. It is a received Diſtinction among Divines, that there is a two-fold Excommunication, *Excommunicatio major & minor, the greater and the leſſer Excommunication.* The greater Excommunication is an Excluſion of a Man from the Communion of the Church, and the Publick Ordinances univerſally. The leſſer Excommunication is indeed in order to prevent the greater, and to bring Men under the Diſcipline and Correction of the Church, for the Amendment of their Lives, that ſo at length they may be fit to be admitted to the holy Communion.

So our Church informs us in her Rubrick to the Communion Office, where the Miniſter repelling any from the Communion, is required "to give an Account thereof to the "Ordinary within fourteen Days after at the "fartheſt; and the Ordinary ſhall proceed "againſt the offending Perſon, according to "the Canon. So much for the Adminiſtration of the holy Sacraments of Baptiſm and the Lord's Supper.

V. I come to the fifth and laſt Part of the Paſtoral Office, *viz. Viſiting the Sick.* For this we have an expreſs Command in the holy Scriptures, *James* v. *ver.* 14. *Is any ſick among you, let him call for the Elders of the Church, i. e.* the Presbyters of the Church; as ſuppoſing they

they may not otherwiſe have notice of his Sickneſs. Sick Men too commonly neglect this Duty, oftentimes out of Fear, proceeding from an evil Conſcience. They look upon the Miniſter's coming to their ſick Bed, as a kind of a Meſſenger of Death, for which they are not ſo well prepared. But if the ſick Man does not ſend for his Miniſter, the Miniſter (having other notice of his Sickneſs) ought to go to him without being ſent for.

How to perform this Duty towards ſick Men aright, our Church fully directs him, in her excellent *Office of the Viſitation of the Sick*, which is ſo full and perfect, that there needs nothing to be added to it.

But obſerve farther, that it is the Paſtor's Duty to viſit his Pariſhioners, not only when they are ſick, but alſo when they are well and in good Health; not only with common neighbourly Viſits, but viſiting them to the Purpoſes of Salvation. He ſhould ſometimes go home to their Houſes, and miniſter to their Souls in private, mildly reproving them for what Faults he obſerves in them, admoniſhing them of ſuch Duties as he knows them to be ignorant of; as not coming conſtantly to Church, not frequenting the Communion, and the like. He is there ſeriouſly to call upon them, to mind them of the great Concern of their immortal Souls, in time to prepare for Sickneſs and Death, and the tremendous Judgment that follows. Such particular private

Applications of the Minister to his Parishioners, are highly useful, and will render the Publick Ordinances more beneficial to them.

To you, my *Brethren of the Clergy*, I shall conclude all I have to say, in a short but serious and affectionate *Exhortation.*

1. In the first place, and above all things, follow after Holiness, *without which no Man shall see the Lord.* Holiness is a Qualification, indispensably required in every Christian, and that *sub periculo Animæ, as he hopes to be saved*, and to see the Face of God in Heaven. And can it be imagin'd, that a Minister of God should be saved without it? Nay, he is obliged to Holiness in a double Capacity, both as a Christian, and as a Minister. As a Minister, his Calling obliges him to be almost perpetually conversant about holy things; which he profanes if he be not himself a holy Person. He profanes God's holy Worship, his holy Word, and his holy Sacraments; and God will most certainly and severely punish such Profaners of his sacred Things.

Nay, a Minister of God is obliged to an exemplary Holiness. *Epiphanius* tells us, That the Duty of the Laity is Τὸ σύμμετρον καὶ τὸ συγγνωστὸν *a more moderate Measure of Piety* suited to their Capacity, and temper'd with a greater Indulgence and Mercy. But from the Clergy is expected ἡ περὶ πάντων ἀκριβολογία, *a more exact and accurate Course of Life in all things.* And St. *Paul* speaks to the same Purpose,

Purpose, when he charges *Titus* to shew himself *in all things an Example* or Pattern *of good Works*, Titus ii. *ver.* 7. For every Pattern must be excellent and extraordinary, and such as is worthy of Imitation. This the People will expect from us, that we should go before them, and lead them on to Vertue and Piety by our Example. And however they fail in other Civilities, they will be sure generally to observe this piece of good Manners, they will readily give us the Precedence in the way to Heaven, and be content to follow us at a very humble Distance. So that our Conversation must be somewhat extraordinary, if we expect by our Example to bring them up to the ordinary and necessary Measures of Piety; and we shall hardly be able to do well, unless we ourselves do somewhat excellently.

2. *Be diligent, very diligent in the Business of your Calling*; for it is a laborious Calling, that will not admit of Ease and Idleness. I speak especially to the younger Clergy; ply your Studies, give your selves to reading, chiefly the holy Scriptures, and the Writings of learned Men that have explain'd them to you.

The Exhortations of St. *Paul* to *Timothy* are full to this purpose; *Till I come, give Attendance to Reading, to Exhortation, to Doctrine, meditate upon these things, give thyself wholly to them, that thy Profiting may appear unto all*, 1 *Tim.* iv. *ver.* 13, 15. Consider, I beseech you, what kind of Person he was, whom St.

Paul thus exhorts: He was one, who from a Child knew the holy Scriptures; one that had the Gift of Prophecy, and was endued with extraordinary and even miraculous Gifts. This Man St. *Paul* earneſtly calls upon to be diligent in Reading and Study; what need then have We, even the Beſt of us, of this Diligence, who are ſo very far ſhort of his Accompliſhments? In a word, an idle Perſon in any Calling whatſoever is very contemptible; but an idle and lazy Parochial Prieſt is of all Mortals the moſt contemptible and inexcuſable. What! ſo much Buſineſs, and that of ſo great Importance as the Salvation of Mens Souls, and yet idle? For the Lord's ſake ſhake off Sloth, rouze up and beſtir yourſelves in the Buſineſs of your Calling, remembring that the Souls of your People, and your own Souls are at Stake.

3. And *laſtly*, *Be* much *and* often *in Prayer to God, eſpecially in private Prayer.* Content not yourſelves with reading Prayers at Church, but take Care alſo, that there be daily Prayers in your Families, at leaſt Morning and Evening; and ſome time every Day retire to your Studies, and there, upon your bended Knees, earneſtly beſeech Almighty God to have Mercy on you, to direct and aſſiſt you in your Studies, and to give you good Succeſs in your Labours. Pray for the Souls of the People committed to your Charge; pray for your own Souls, that *while you preach to others, you yourſelves may not be Caſtaways.*

If

If you do these things; if you adorn your holy Profession with a holy Conversation; if you be diligent in the Business of your Calling; if you pray daily to God for his Help and Assistance; he will not fail to be with you, and to carry you through all Difficulties with Honour and Success; and in the end, your Reward will be great and glorious, and an abundant Compensation of all your Labours. So St. *Peter* tells you in that excellent Text, 1 *Pet.* v. *ver.* 2, 3, 4. with which I shall conclude, *Feed the Flock of God which is among you, taking the Oversight thereof not by Constraint, but willingly; not for filthy Lucre, but of a ready mind; neither as being Lords over God's Heritage, but being Ensamples to the Flock. And when the chief Shepherd shall appear, ye shall receive a Crown of Glory that fadeth not away.*

A Circular LETTER *to the Reverend the Archdeacons, and the reſt of the Clergy of the Dioceſe of St.* Davids.

My Brethren,

BEING deſirous, according to my Duty, to promote the Salvation of thoſe Souls which the Providence of God hath, in a particular manner, committed to my Care; and being ſenſible that this great Work can be no otherwiſe effected, than by advancing the Intereſt and Power of Religion in the Hearts and Lives of Men: Give me leave to ſuggeſt to you, my Brethren, my Fellow-Labourers in the Lord, ſome few Methods, which I conceive may be of admirable Uſe to this Purpoſe; which, if we are ſo happy as to accompliſh, will greatly tend to the Increaſe of Piety and Vertue in my Dioceſe, and enable us all to give up our Accounts at the laſt great Day, when we ſhall appear before the Tribunal of Chriſt, with Joy, and not with Grief.

The *Firſt* Thing therefore that I would recommend to you, and which I do earneſtly exhort you, is to *to apply yourſelves with great Diligence,*

Diligence, to eſtabliſh the Practice of Family-Devotion in all the Families of your reſpective Pariſhes. I need not prove to you what is ſo very manifeſt, that nothing helpeth more to keep up a Senſe of Religion in the Minds of Men, than a ſerious, reverent and conſtant Performance of this neceſſary Duty; whereby both the Glory of God is much advanced, and many Bleſſings do alſo accrue to thoſe who in this manner daily adore and praiſe their great Creator, the Lover of Souls. But in order to this Purpoſe, I muſt with ſome Warmth beſeech you to make a particular Application to every Houſe Keeper in your ſeveral Pariſhes, and to endeavour to convince them, if need be, how much it is their Intereſt as well as Duty to worſhip God daily in their Families; ſince it is not only the propereſt Expreſſion of their own Piety, but the likelieſt Method to make their Children and Servants obedient and faithful: And I would farther adviſe you to ſecond your Exhortations of this kind with recommending to them ſome ſmall Books, which explain and preſs this Duty, and lay down Forms for the Performance of it. I am aſſured that there are ſeveral * Books of this kind to be purchaſed at very eaſy Rates; and I could

* *Books of this kind are*, viz.

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wiſh,

wiſh, that your own Abilities, or the Aſſiſtance of ſome charitable and well-diſpoſed Neighbour, might lodge theſe *gratis* in the Families of the poorer ſort; though if you procure a ſufficient Number of ſuch Books, it is not to be doubted, but that when your Pariſhioners think them neceſſary, they will readily pay for the ſame, the Price being ſo very inconſiderable.

Theſe your Exhortations, and Procuring Books to that purpoſe, being backed with your frequent and repeated Admonitions, will, I hope, by the Aſſiſtance of divine Grace, bring all your Pariſhioners to the conſtant and ſerious Practice of *Family Prayer*; eſpecially if you repreſent to them at the ſame time the great Importance of exerciſing this Duty, not only as it relates to the Propagating of true Piety and Religion in the preſent Age, but alſo as it tends to the ſecuring of them in all future Ages. For the Example of Parents and Maſters will, in all Probability, make ſuch deep Impreſſions upon the Minds of their Children and Servants, as to excite them to an Imita-

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tion of their Practice, whenever they shall become themselves Masters of Families; And so then this Duty will not only be observed in their Families at present, but probably also in all those Families that shall descend and issue from them for ever.

And to make this Exercise of Family-Devotion still more useful, you must farther exhort them, when they have leisure, as they often have on Winter-Evenings, especially on Sundays, to introduce their Family-Prayers with reading some Portions of Holy Scripture, and of other pious and religious Books proper to instruct and persuade them to the diligent Discharge of all Christian Vertues.

And since it is Matter of great Grief and Sorrow to all those who unfeignedly labour in the Gospel, and are entrusted with the Care of precious and immortal Souls, to observe in their several Parishes the habitual Neglect of this Duty, upon the constant Use whereof, the spiritual Welfare of their Parishioners doth so much depend; I cannot forbear solemnly charging you to exert yourselves with more than ordinary *Zeal* in this Matter; that so this Affair of such great Consequence to the Good of Souls, may in your several Parishes be brought to its wished-for and desired Perfection.

The *Second* Thing that I shall recommend and earnestly exhort you to, as of singular Use towards promoting Religion in a wicked and degenerate Age, is *to endeavour the Erecting Charity-*

rity-Schools in your several Parishes; wherein the Children of the Poor may be taught to read and write, and to repeat our excellent Church-Catechism, and to understand the Principles of our Holy Religion, which are so necessary to their Eternal Salvation; and whereby they may be fitted to receive farther Instructions from those Discourses you shall from time to time make to them from the Pulpit. It is not to be doubted, but that a great part of that Prophaneness and Debauchery which prevails among the poorer sort, is very much owing to that gross Ignorance of Religion which abounds among them: Now what Remedy so proper to prevent this fatal Mischief, as the Christian Education of poor Children under strict Discipline? And this ought the rather to be attempted, because I am informed many poor People in this Diocese are very desirous that their Children should receive the Benefit of such an Education, though they are not able to be at the Charge of procuring it for them.

This I do the more heartily recommend to you, because it hath already been blessed, by the gracious Providence of God, with great Success in many other Parts of the Kingdom, especially in and about the Cities of *London* and *Westminster*; where there are not only great Numbers of Children instructed *gratis*, in the Principles of the Christian Religion, but are also placed out to several different Occupations, and by degrees made useful Members of the Commonwealth. And indeed, I hardly know any

Charity

Charity that is attended with greater Advantages to the Souls and Bodies of poor Creatures, than this which I now recommend to you.

In order to this Purpose, I beseech you to apply yourselves to such of your Parishioners as are willing to contribute towards the Carrying on this very good Work, and who are able by their Subscriptions to answer the necessary Expence which attends it. Lead them by your own Example, and upon this Occasion do not fail to throw your Mite into the Treasury. Neither you nor they, I am satisfied, will ever be able to employ your Alms better, nor direct your Charity to nobler Purposes. As to the Methods of erecting and governing these Charity-Schools, they are laid down with so much Judgment and Exactness in the *Account of Charity-Schools*, that is annually printed at *London*, and distributed all over the Kingdom, that I shall suggest nothing to you upon that Head, but desire you to consult that *Account*, and seriously to peruse it for your farther Direction.

And since I am upon the Subject of instructing Children, I desire you to signifie to all School-Masters within your several Parishes, that they take care to use Prayers in their Schools, Morning and Evening; and that they not only instruct their Scholars in the Church Catechism, but also teach them short Prayers for their private Use, obliging them never to omit repeating them Morning and Evening. And I desire you to inquire frequently, how the

the School-Masters of your several Parishes discharge these above-mentioned Duties; it being of the greatest Consequence to the Welfare both of the Church and the State, that all Children should be religiously and piously Educated. And therefore I require you from time to time, to signifie to me the Names of such School-Masters, as after your repeated Admonitions shall neglect this Duty, as to the aforesaid Particulars, that their Licences may be revoked, and that they may be declared for the future incapable of so great a Trust.

A *Third* Thing that I shall recommend to you, as very useful towards Propagating Christian Knowledge, is *to endeavour to dispose all Parents that are of Ability in your several Parishes, to supply each of their Children, before they marry, or are otherwise settled in the World, with a small* * *Library containing Books of Practical Divinity, to the Value of three, four, or five Pounds, fixed in a little Press with Shelves proper for that Purpose.* This will make any Portion, that Parents are able to bestow upon their Children, a true Blessing; and indeed is a very valuable Present, since it tends so directly to provide for the Welfare of their Immortal Souls. And to render this most ef-

* *There has been since printed a Sheet of Paper, called,* The young Christian's Library; *or a Collection of good and useful Books, proper to be given to young Persons by their Parents, in order to their Christian Education and Improvement,* &c. *Printed and sold by* J. Downing *in* Bartholomew-Close, *near* West-Smithfield.

fectual,

fectual, they ought to enjoin their Children, at the ſame time they make them this Preſent of Books, to read them often and ſeriouſly, and to keep them with care and ſafety during their Lives, and then to leave them in the ſame good Condition to their Poſterity; by which means the Knowledge of Religion may be propagated from Age to Age in all future Generations.

The *Fourth* Thing I ſhall recommend to you, is, *to give notice to all your Pariſhioners, that the Common-prayer Book in* Welch *is lately printed in a ſmall Volume, and ſold by Mr.* Whitledge, *Bookſeller, in* Ave-Mary-Lane *at* London, *and by Mr.* Thomas Jones *at* Shrewsbury; *ſo that all your Pariſhioners may ſupply themſelves therewith.* Theſe Common-prayer Books are much wanted by the People of my Dioceſe, and I am informed, that they will be univerſally purchaſed, eſpecially ſince they will be ſold for about Eighteen-pence apiece. And to facilitate this matter, and make it eaſy to your Pariſhioners, I would adviſe you to collect Money of them, in order to buy ſuch Quantities as may ſupply their Occaſions; that by this means they may quickly and eaſily be diſperſt through the whole Dioceſe.

I need not ſuggeſt to you the Advantages that will ariſe from your Succeſs in this matter; they appear at firſt ſight, and a little Conſideration will make them familiar to you. And that the Poor may be brought to give their Attendance in the Houſe of God; I conceive

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it may be very proper for you, to perſuade the Gentlemen, and other Perſons of Ability within your ſeveral Pariſhes, who uſually on Sundays relieve the Poor at their own Doors, to confine that Charity to ſuch as have that Day been at Church; and if it may be convenient, even to give their Alms at the Church Doors. This Method will in all probability excite the Poor to diligence, in attending the publick Worſhip of God.

The *Fifth* Thing that I ſhall recommend to you, and to which I do moſt earneſtly exhort you, is, *that you would endeavour to uſe your Intereſt with the Juſtices of the Peace in the other Counties of my Dioceſe, to follow the Example of thoſe of* Carmarthen. Where ſeveral worthy Juſtices of the Peace have exerted themſelves with great Vigour, to ſuppreſs Vice and Immorality; as appears by the under-written Paper, which they ſubſcribed in open Quarter-Seſſions, and which afterwards was diſperſt into every Pariſh of the ſaid County; and which, as I am informed, hath had a wonderful Influence upon the Lives and Manners of the People.

The Making of the beſt Laws is but of ſmall importance, if no care is taken to put them in Execution; they ſhew indeed the Wiſdom of thoſe that have contrived and enacted them, but they will leave us where they found us, except Magiſtrates put on Vigour and Reſolution, to render them effectual to the Purpoſes for which they were deſigned. This Duty

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was urged upon all the Magistrates of the Kingdom, by Her Majesty Herself, upon Her happy Accession to the Throne, as one of Her first Cares for the Welfare of Her People; and indeed, it tendeth so apparently to the Honour of God, as well as to the Good of all Her Majesty's Subjects, that it's no wonder that it should be so particularly the Concern of a Princess, who is distinguish'd by Her Zeal for both.

You may farther strengthen the Example of the Justices of the Peace of *Carmarthen*, with the Practice of several worthy Societies in this Kingdom, who (to their true Honour be it spoken) zealously labour in this good Work of Reformation of Manners. I do, therefore, most heartily recommend them both to their Imitation, and exhort you to solicite their Compliance with this my Recommendation, in regard such extraordinary Success hath attended the Proceedings of the Gentlemen in the County of *Carmarthen*; and that by the Endeavours of the Societies, many thousands of lewd and disorderly Persons have been brought to legal Punishment.

There is one Instance more, of the good Dispositions of the Justices of the Peace of *Carmarthenshire*, which I desire you to lay before the Justices of the Peace of the other Counties of my Dioceſe; and which I require you to exhort them to imitate; *viz.* The Method they take, of providing for the spiritual Wants of poor Prisoners in their County-Gaol, by allowing a Salary of five Pounds per *Ann.* to

a Clergy-man, to read to them divine Service every Lord's Day, and frequently to administer to them the comfortable Sacrament of the Body and Blood of our Lord and Saviour Jesus Christ.

I shall conclude this long Letter, with praying to God, from whom cometh every good and perfect Gift, that he would enable you, by his Grace, to perform what I have recommended to you, as tending very much to the Honour and Service of our great Master; and that he would be pleased to bless your sincere Endeavours with Success: And at the same time, I do assure you that I am,

My dear Brethren,

Your most affectionate Brother,

and Humble Servant,

George *St.* Davids.

The Paper mentioned to be under-written.

WHereas the Queen has issued forth her several Proclamations, for suppressing Vice and Immorality; wherein she strictly enjoins all Magistrates, to put the Laws impartially in Execution against all Persons that are guilty of profane Cursing and Swearing,

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Prophanation of the Lord's Day, or any other Vice and Immorality. And whereas there has been a general Defect in putting the Laws in Execution againſt ſuch Offenders, both in *England* and *Wales*, until lately the Magiſtrates, in purſuance of the ſaid ſeveral Proclamations in *England*, have exerted themſelves vigorouſly and impartially on theſe Occaſions, and have given Countenance and Encouragement to thoſe Perſons, that gave Informations of the Commiſſion of the ſaid Crimes; Therefore we, whoſe Names are hereunto ſubſcribed, being Magiſtrates in the County of *Carmarthen*, do look upon ourſelves to be under an indiſpenſable Duty to follow their good Example; and we do hereby unanimouſly declare, that we will impartially put the Laws in Execution againſt all ſuch Perſons, that ſhall curſe and ſwear, and prophane the Lord's Day, or commit any other Vice or Immorality. And alſo we declare, that we will give all due Countenance and Encouragement to all ſuch Perſons, that ſhall give us Information of theſe Crimes, being ſenſible, that they do the greateſt Acts of Charity to the guilty Perſons, in endeavouring their Reformation. And we do hereby farther declare and promiſe voluntarily, in order to ſilence an Objection uſually made, that Magiſtrates are guilty, and do not pay; that we will pay any Forfeiture we ſhall incurr by the Commiſſion of the ſaid Crimes, being convinced, that the Poor have a Right to it

by Law, and whoſoever detains it, will do an Act of Injuſtice; therefore no Perſon muſt expect Favour or Connivance, ſince we are ſo impartial to ourſelves. And we do hereby earneſtly requeſt the Reverend the Clergy of the ſeveral Pariſhes of this County, to cauſe this to be written in a fair Hand on Parchment, and afterwards that they cauſe the Church-Wardens of their ſeveral Pariſhes to fix it on a Board, and frame it in; that it may be kept ſafe, and hung out at the Church-Door duly every Year three times, *viz.* at *Whitſuntide*, *Eaſter* and *Chriſtmas*, by the Sextons of the ſeveral Pariſhes; and at all times that the Act of Parliament againſt Curſing and Swearing is read in the Churches, that all Perſons may be reminded often of theſe our Reſolutions, and to avoid the Commiſſion of the aforeſaid Crimes. Given under our Hands, at open Quarter-Seſſions, the ſixth Day of *October*, 1708.

Thomas Powell.
Griffith Lloyd.
William Brigſtock.
Thomas Lloyd.
Henry Vaughan.
John Vaughan.

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